



The Prophetic Way of Life

A Collection of Prophet Muhammad's (PBUH) Sayings

By
Jalil Ahsan Nadvi

In the name of Allah. Beneficent, Most Merciful

I. SINCERITY OF INTENT

(١) عَنْ عُمَرِ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِأَمْرِيِّ مَانُويٍّ فَمَنْ كَانَ هَجَرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِيَ هَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَ هَجَرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ أَمْرَأٍ يَتَزَوَّجُهَا فَهِيَ هَجْرَتُهُ إِلَى مَا هَا جَرَ إِلَيْهِ
(متفق عليه)

1. An Umarabni Khattabi Raziallahu Anhu qala qala rasoolullahi Sallallahu Alaihi Wasallam innamal aamaalu binniyyati wainnama liamri' imma'naya, faman kaanat hijratuhu ilallah varasulih fahijratuhu ilallah varasulih vaman kaanat hijratuhu ilaa duniya yusibuhu avimraatin yatazavajuha fahijratuhu ilaa ma hajara ilahi.

1. *'Umar bin Khattab* reports the Prophet Sallallahu Alaihi Wasal'lam to have said, "Deeds depend solely on intent and man will have only that he intended. (For example) the person who migrated seeking only the pleasure of Allah and His Prophet, who shall be deemed to have made genuine migration. But he who migrates with worldly ends in view, or marrying a woman, his migration shall be regarded (centred on) these lowly ends."

—*Unanimous*

Exposition: This is a very important tradition from the point of view of self-introspection. What the Prophet intended to convey was that all good deeds to be fruitful rest on man's own intent. If he is sincere in his performance, he can expect due reward from Allah for it. A deed however good and sound in appearance, shall be deemed worthy of reward and if it has been performed solely for the pleasure of Allah. In case of petty benefits or considerations other than the divine pleasure it will be rejected as a counter-feit coin in the market of the next

world. This fact he has made explicity by means of an example. Migration from one's land of birth and home and hearth is apparently a great sacrifice. However, one undertaking even this onerous task, having also some baser ends at the back of his mind, shall not only find himself deprived of its reward, but shall also make himself liable for charges of deceit and hypocrisy.

(٢) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ (مسلم، ابو هرثه)

2. An Abie Hurairata raziallahu anhu qala, qala Rasulullahi Sallallahu Alaihi Wasallam innallaha laa yanzuru ilaa suvarikum va' amvalikum valakin yanzuru ilaa qulubikum va'amalikum.

2. *Abu Hurairah* reports the Prophet to have said, "Allah shall not look to your faces and your substance, but to your hearts and your deeds."

— (Muslim)

(٣) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ. إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَمَةِ عَلَيْهِ رَجُلٌ دَاسَتْهُدَ فَاتَّى بِهِ فَعَرَفَهُ نِعْمَةُ فَعَرَفَهَا، قَالَ فَمَا عَمِلْتَ فِيهَا؟ قَالَ قَاتَلْتُ فِيهِ كَثِيرًا إِسْتَشْهَدْتُ فَالَّذِي كَذَبْتُ وَلَكِنْ كَفَى بِكَذَبِكَ لِأَنْ يُقَالَ جَرِيَءُ فَقَدْ قِيلَ. ثُمَّ أَمْرَبِهِ فَسُجِّبَ عَلَى وَجْهِهِ حَتَّى الْقَيْمَةِ فِي النَّارِ، وَرَجَلٌ تَعَلَّمَ الْعِلْمَ وَعَلِمَهُ وَقَرَأَ الْقُرْآنَ فَاتَّى بِهِ فَعَرَفَهُ نِعْمَةُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا؟ قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلِمْتُهُ وَقَرَأْتُ فِيهِ الْقُرْآنَ قَالَ كَذَبْتُ وَلَكِنْ كَفَى بِكَذَبِكَ لِيُقَالَ هُوَ عَالِمٌ وَقَرَأَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ فَقَدْ قِيلَ ثُمَّ أَمْرَبِهِ فَسُجِّبَ عَلَى وَجْهِهِ حَتَّى الْقَيْمَةِ فِي النَّارِ، وَرَجَلٌ وَسَعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ فَاتَّى بِهِ فَعَرَفَهُ نِعْمَةُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا؟ قَالَ مَاتَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يَنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ كَذَبْتُ وَلَكِنْ كَفَعْلْتَ لِيُقَالَ هُوَ حَوَادٌ فَقَدْ قِيلَ ثُمَّ أَمْرَبِهِ فَسُجِّبَ عَلَى وَجْهِهِ ثُمَّ الْقَيْمَةِ فِي النَّارِ (صَحِحُ مُسْلِمٌ)

3. An Abie Hurairata Raziallahu anhu samitu Rasulullahi sallallahu alaihi wasallama yaqulu- inna awwalan naasi yuqza yaumal quiyamati alaihi rajulu

nistushhida fautiya bihi fa'rrafahu niamahu fa'arafaha, qala fama amilta fiha? qala qaataltu fie'ka hattas tushhittu qala kazabta valakinnaka qa'atalta le'anyuqala jariun faqad q'ilasumma umira bihi fasuhiba alaa vajhihi hatta ulqia finnari, varajulun ta'allamal ilma va'allamahu vaqara'a alqur'ana fa'utia bihi fa'rrafahu niamahu fa'rafaha qala fama amilta fieha? qala ta'allamkul ilma va'allamtuhu vaqara'tu fiekal qur'ana qala kazabta valakinnaka ta'allamta leyuqala hua aalimun vaqar'atal qur'ana leyuqala hua qariun faqad qielu summa umira bihi fasuhiba alaa vajhihi hatta ulqiyu finnari, varajulun vassa'allahu alaihi va'atahu min asnafil mali fa'utia bihi fa'rrafahu niamahu fa'arafaha qala fama amilta fieha? qala ma taraktu min sabielin tuhibbu an yunfaqa fieha illa anfaqtu fiha laka, qala kazabta, valakinnaka fa'alta leyuqala hua jawadun faqad qila summa umira bihi fasuhiba alaa vajhihi summa ulqiyu finnari.

3. *Abu Hurairah* reports the Prophet to have said, "On the Day of Reckoning the first person to be judged would be a martyr. He would be produced before the Divine court of justice. Allah would remind him of all His bounties and he would remember them. He would then be questioned about them and also his reaction to this bestowal. He would submit in reply that he fought (against the enemies of the Divine Faith) for His pleasure alone and laid down his life in this struggle. Allah would falsify this statement of his. He had fought (and valiantly too) to become known as a valiant fighter and he was rewarded in the world with that reputation. And under Divine edict this self-styled "martyr", would be draggled, face down, towards hell and hurled into the abysmal Pit.

Next would be produced before Allah, a person learned in the religious lore, a teacher and well-versed in the teachings of the Quran. Allah would remind him of all His Benevolence and Blessings and he would remember them all. Then he would be asked about his reaction to the bounties conferred on him. And he would state that he acquired knowledge of the Faith seeking His countenance and imparted it to others for His pleasure, and recited the Quran for His sake alone. Allah would reject his statement as totally false, saying that he had acquired knowledge of the Faith so that he might be called an erudite,

II. ELEMENTS OF BELIEF AND FAITH

(٢) عَنْ عَمَرَبْنِ الْخَطَّابِ (رَضِيَ اللَّهُ عَنْهُ)..... قَالَ فَأَخْبَرْنِي عَنِ الْإِيمَانِ؟ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَكِتَهُ وَكَتْبِهِ وَرَسُولِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِهِ (صَحِحُ مُسْلِمٌ)

4. An Umarabni alkhattabi (Raziallahu anhu).....qaala fa'akhbirnie anilimaani? qaala an' tumina billahi vamalaikatihi vakutubihi varusulihi valyaumil aakhiri vatumina bilqadri khairihi vasharrihi.

4. *Umar ibn Khattab* reports the Prophet to have said..... "the visitor who was in reality, *Jibril*, (the arch angel, *Jibril* of O.T) and had come to the Prophet in human forms) asked the Prophet to enlighten him about Belief and its elements. The Prophet replied, "Belief consists in your sincere belief in Allah and His angels, the Books (revealed by Him) and His apostles and the Last Day as also (the patent fact) that whatever happens in this world, good or evil, is from Allah".

— Muslim

This is a portion of a lengthy tradition known as the tradition of *Jibril*. Briefly stated it tells us that the archangel, *Jibril* one day came to the Prophet in human form and asked him about Islam. *Iman* (Belief), *Ehsan* (excellence in good deeds) and the Day of Judgement. He answered all his queries. the only relevant portion of it, about *Iman* (belief) has been given here under this head.

Exposition : *Iman* really means to trust somebody and to take every thing from him as truth. Naturally man believes in any one only when he is sure about his truthfulness. The real spirit behind *Iman* (belief) is this surety and trust. And for a person to be a believer it is essential to accept all those things as true that have come to us from Allah through His messengers. Of these,

only the basic elements of belief have come for mention here in this tradition. A brief exposition of them is as follows:

1. Belief in Allah means that we should believe in His Eternity. There is no beginning and no end either, in so far as Allah's existence is concerned. We should also believe that He is the Sole Creator of this universe and the only One managing its affairs constantly. It has to be admitted that He has no partners either in the Creation or the running of the intricate machinery of this vast universe. He is entirely free from any fault or shortcoming (Perfect and Infallible in every respect). He has the finest attributes and the source of all excellences (wherever they may be met in the universe).

2. Belief in angels means that we as Muslims believe in their existence and also that they are pure, ethical beings (that have no material needs like food, nor do they procreate, nor have any other involvements like us, humans). They flinch not in the execution of commands they receive from Allah. They are all the time engaged in obedience to and worship of Allah, and like faithful slaves stand in His Presence, ready to carry out the Divine commands. They also pray for men of virtue and upright character that they may be blessed here and in the Hereafter.

3. Belief in Books means that whichever Guides and Directives have been revealed by Allah from time to time through His messengers we should believe in them. The last of those scriptures for spiritual and moral rectitude of mankind is the holy Quran. The ummahs (parties of believers) of the past ages corrupted their books. Allah sent others to rectify the errors and accretions and finally revealed through Muhammad Sallallahu alaihi wasallam His last Book which is so lucid and conspicuous, lacking nothing and also incorrigible, in short a perfect guide for mankind to the end of the days. (Allah has taken upon Himself the responsibility of protecting it from all attempts at corruption (Q.XV-9). And after the revelation of the Quran there can be no other Book which can guide us to the Right Path.

4. Belief in the messengers of Allah means that all the apostels commissioned by Allah are His true messengers. They all conveyed the Divine Message to their people intact (without

any omission or addition). The last of this group of messengers was Muhammad (S.A.W.) Salvation of mankind now lies entirely in following his teachings and guidance.

5. The Belief in the life after death means that man must have a staunch belief that a Day (of days) must sure come when the records of the deeds of men of a life-time shall be scrutinised. Those with a good and satisfactory record shall be rewarded. and others with an unwholesome record of (black deeds) shall be punished. The punishment shall be unending and so will be the reward.

6. Belief in Predestination (or Pre-determination of Fate) means that a Muslim must believe that whatever is happening in this world is under the command of Allah. It is He who governs every activity in the universe. It is not possible that He may have some other plan for the affairs of the world and they may be running contrary to His will and Purpose according to a set Design and Plan. Every good and evil and guidance and straying is governed by a law predetermined by Him. Whatever calamity befalls the thankful servants of Allah and the difficulties they are confronted with and the trials they are put to, are all under the command of their Lord and Cherisher and His predetermined laws and decisions.

Man within the framework of the freedom of choice and action whose limitations are known to Allah alone Who bestowed them on him, being free from any form of coercion, must accept the responsibility of his deeds and their repurcussions. He must be crazy if he tries to put the blame at some other door.

1. THE MEANING OF BELIEF IN ALLAH

(٥) عَنْ مُعَاذِبِنْ جَبَلْ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنْتُ رِذْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِيَسِّنِي وَبِيَتْنِي إِلَّا مُؤْخَرَةُ الرَّحْلِ، فَقَالَ يَا مُعَاذِبِنْ جَبَلْ، فَقُلْتُ لَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدِيَكَ ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ يَا مُعَاذِبِنْ جَبَلْ قُلْتُ لَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدِيَكَ ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ يَا مُعَاذِبِنْ جَبَلْ قُلْتُ لَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدِيَكَ، قَالَ هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَزَّ وَجَلَّ عَلَى الْعِبَادِ؟ قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوهُ بِهِ شَيْئًا، ثُمَّ سَارَ سَاعَةً، ثُمَّ

قَالَ يَامَعَاذْبَنْ جَبَلْ قُلْتُ لَيْكَ يَارَسُولَ اللَّهِ وَسَعْدِيْكَ، قَالَ هَلْ تَدْرِيْ مَا حَقُّ
الْعِبَادِ عَلَيْ اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ أَنْ لَا يُعَذِّبُهُمْ
(بخاري مسلم، معاذ بن جبل)

5. An Mu'azibna Jabalin raziallahu anhu qaala kuntu ridfan nabiyyi (S.A.W.) laisa baini vabainahu illa muakh'kharatur rahli, faqaala ya muazabna jabalin, faqultu labbaika ya rasulallah vasadaika summa saara saa'atan, summa qaala ya'muazabna jabalin qultu labbaika yaa rasulallah vasa'daika unya'buduha vala yushrika bihi shean summa saara saa'atan, summa qaala ya muazabna jabalin qultu labbaika ya rasulallah vasadaika, qaala hal tadri ma haqqullahi azzavajalla alalibad? qaala qultu allahu varasuluhu aa'lamu qaala fa'inna haqqallahi alalibadi, an ya'budu wala yushriku bihi shai-an summa saara saa'atan, summa qaala ya muazabna jabalin qultu labbaika ya rasulallah vasadaika, qaala hal tadri ma haqqul ibaadi alallah iza fa'alu zaalika? qultu allahu varasuluhu aa'lamu qaala an la yu'azzibahum.

5. *Mu'az bin Jabal* reports that he was one day riding behind the Prophet on his mount, only the back portion of the saddle separating them (a pillion-rider). The Prophet said. "O Mu'az bin Jabal!" I said in reply, "your slave is here sire and all attention too" (But he kept quiet). After covering some more ground, he again called me by name and I replied with due respect as before. (But he did not say anything). Advancing a little further he once again called me, "O Mu'az bin Jabal!" And for the third time I repeated the same words ("your slave is here sire, ready to listen to your command") Then he said, "Do you know what is the obligation of slaves (men and women) to their Lord and Cherisher, Allah? "I submitted in reply that *Allah* and His Apostle know best. The Apostle of Allah said", Their obligation to Allah is that they should obey and worship Him and take no partners with Him in this act of worship." Going a little further, he again called, "O Mu'az bin Jabal!" And I said in reply, "Say sire and your slave shall listen to you attentively and obey your orders loyally." He said, "Do you know what His slaves expect from Allah in return for their devotion and service?" And I once again replied as earlier that Allah and His Apostle have the best knowledge. The Prophet told me that the worshipful servants of Allah should expect from their Lord and Cherisher that they

would not be chastised and tormented (for their minor shortcomings)."

— *Bukhari and Muslim*

Exposition: The synopsis of the statement of *Mu'az* is that he was sitting very close to the Prophet and there was no difficulty in communication in this position. But since the point he wanted to make was so important that he called him thrice and after drawing his attention he did not say anything. This was done with a view to impress upon him the vital importance of his point so that he might be all ears and receive it with utmost attention and care. What the apostle of Allah said, clearly brought out the importance of *Tauheed* (the unity of Allah) which can stand between man and the Wrath of Allah in the form of torment of Hell. And what greater thing is imaginable than one which can save him from the wrath of Allah and entitle him to an abode of security and peace and felicity in heaven?

(٦) قَالَ أَتَسْتَرُونَ مَا إِيمَانُ بِاللَّهِ وَحْدَةٍ، قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَقَامَ الصَّلَاةَ وَإِيتَاءَ الزَّكُوْنَةِ وَصِيَامُ رَمَضَانَ.
(مشكوة)

6. Qaala atadruna mal'imamu billahi vahdahu, qaalullahu varasuluhu aa'lamu, qaala shahadatu al'la ilaa'ha il'lallahu va'anna muhammadar'rasulu'llahi va'iqamus'salati va'ita'uz'zakaati vasiyamu ramazana.

6. The Prophet asked (the representatives of *Abd-al-Qais* (tribe), "Do you know the meaning of belief in Allah?" They replied in the usual pattern of the companions to his queries "Allah and His Prophet know best." The Prophet said, "The meaning of such belief is that man should bear testimony to the fact that there is none worthy of worship and obedience save Allah and Muhammad (S.A.W.) is the Apostle of Allah, and that he should offer prayers properly, pay Zakat (the share of the have nots in the honest earnings of haves), and observe regular fasting during the month of Ramazan."

— *Mishkat*

(٧) عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَلَمَّا خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ إِلَّا قَالَ لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَةَ
(مَكْلُوَةَ)

7. An Anas in razi' allahu unhu qala qal' lama khatabana Rasulullah (S.A.W.) il'lal qala la imaan la amanata lahu vala deena limal'la a'hda lahu.

7. Anas reports that whenever the Prophet harangued us he never failed to mention that those lacking in trust had no belief and the ones having no regard for fulfilment of promises (contracts and other obligations) had no faith.

—Mishkat

Exposition: The saying of the Prophet intends to convey that the person who does not fulfil the obligations due to Allah and His servants, (fellow-beings) pointed out in great detail in the Book of Allah, as lacking in firmness of belief. And one who fails to fulfil the terms of a covenant is far from godliness and piety. With roots of belief firmly fixed in the heart of a person, he is true to his trust, never resorting to perfidy. Similarly, a truly godly person will meet his obligations to his last breath. We must keep it carefully in mind that the greatest obligation of man is that due to Allah and His Apostle and the Book revealed by Him. And the most important and sacred is his Covenant with Allah, the Apostle commissioned by Him, and the faith revealed through him.

(عَنْ عَمْرِو بْنِ عَبْسَةَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ؟ قَالَ الصَّبْرُ وَالسَّمَاهَةُ.
(مسلم عَمْرِو بْنِ عَبْسَةَ)

8. An Am'ribni Abasata qala qultu yaa Rasulal'lahi mal'emanu? qalas'sabru vas'samahatu.

8. *Amr bin 'Absah* reports that he enquired of the Prophet about Belief. He replied that Belief is another name for patience and perseverance and *Samahat*.

— Muslim, *Amar bin Abasa*

Exposition: Iman lies in man's taking to Divine way, putting up cheerfully with whatever mishaps come his way and dauntlessly advancing with trust in Allah. This much about the part relating to *Sabr* or patience and perseverance. The

other demand of his career is to spend his substance cheerfully on the needy and helpless servants of Allah solely for His pleasure. This attitude is known as *Samahat*, which also means mildness and magnanimity.

(٩) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ اللَّهَ وَأَبْغَضَ اللَّهَ وَأَعْطَى اللَّهَ وَمَنَعَ اللَّهَ فَقَدِ اسْتَكْمَلَ الْإِيمَانَ.

(بخاري.....ابو امامه)

9. Qaala Rasulul'lahi (S.A.W.) man ahab'ba lil'lahi va 'abghaza lil'lahi va 'ataa lil'lahi va mana'a lil'lahi faqadistakmalal imana.

9. The Prophet is reported to have said, "Whoever confined his friendship and enmity to the pleasure of Allah and gave away and withheld seeking His countenance, perfected his *Iman* (belief)."

—Bukhari, Abu Umamah

Exposition: In the course of self-discipline and rigorous moral training of man there comes a stage where his association and union as well as aversion and dissociation with fellow beings is conditioned by the pleasure of Allah. His love of men and their dislike is dictated by the edicts of his Faith and not personal whims and petty worldly interests of a temporary nature. It is only then that his *Iman* becomes perfect.

(١٠) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ذَاقَ طَعْمَ الْإِيمَانَ مَنْ رَضِيَ بِاللَّهِ رَبِّاً وَبِالْإِسْلَامِ دِينَاً وَبِمُحَمَّدٍ رَسُولاً.

(بخاري و مسلم عباس)

10. Qaala Rasulul'lahi (S.A.W.) zaaqa ta'mal imani mar razia bil'lahi rab'bav bil'islami dinav' vabimuhamma dir'rasu'la.

10. The Prophet is reported to have said, "He who is happy with his belief in Allah as his Lord and Cherisher, Islam as his Faith and Muhammad (S.A.W.) as his Prophet, has tasted (the sweetness of) *Iman*."

—Bukhari, Muslim, Abbas

Exposition: If a person after surrendering to the obedience and worship of Allah, Pursuit of the *Islamic Shariah* and the

guidance of the Prophet, is perfectly satisfied that he needs no other deity for worship and obedience and no other way of life save the *Islamic Shariah* and no other guide but the Prophet of Allah, has surely relished *Iman*.

2. THE MEANING OF BELIEF IN THE APOSTLE OF ALLAH

(١) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) إِنَّ خَيْرَ الْجَدِيدَ كِتَابُ اللَّهِ وَخَيْرَ الْهَدِيَّ هُدَى مُحَمَّدٌ .
(مسلم.....جابر)

11. Qaala Rasulul'lahi (*S.A.W.*) in'na khairal'hadisi kitabul'lahi va'khairal'hadyi hadyu muhammadin.

11. The Apostle of Allah is reported to have said, "The best word is the Book of Allah and the best pattern of life and character is that of Muhammad (*S.A.W.*) which must be followed and adhered to (by every believer").

— Muslim, Jabir

(١٢) عَنْ آنِسٍ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بْنَى إِنْ قَدِرْتَ أَنْ تُضْبِحَ وَتُمْسِى وَلَيْسَ فِي قَلْبِكَ غِشٌّ لَا حِدٌ فَافْعُلْ ثُمَّ قَالَ يَا بْنَى وَذَلِكَ مِنْ سُنْتِى وَمَنْ أَحَبَ سُنْتِى فَقَدْ أَحَبَنِى وَمَنْ أَحَبَنِى كَانَ مَعِى فِي الْجَنَّةِ .
(مسلم، آنس)

12. An Anasin qaala qaala li Rasulul'lahi (*S.A.W.*) ya buna'yya in qadarta un tusbiha vatumsiya valaisa fie qal'bika ghish'shun lia'hdin fa'fala summa qaala ya buna'yya va zaalika min sun'natie vaman ahab'ba sun'natie faqad ahab'bani vaman ahabbani kaana ma'iya fil jannati.

12. Anas reports that the Prophet said to him, "My dear boy! Live a life free from ill-will towards others if you can." And he added, "This is my way of life (That I don't have any grudge against any one). And one who cherished my way (*Sunnah*) and loved me shall abide with me (close to me) in heaven."

— Muslim, Anas

(١٣) جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوْ بِهَا كَانُوكُمْ تَقَالُوْهَا، فَقَالُوا أَيْنَ نَحْنُ مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ غَفَرَ اللَّهُ مَا تَقَدَّمَ مِنْ ذُنُوبِهِ وَمَا تَأَخَّرَ، فَقَالَ أَحَدُهُمْ أَمَّا أَنَا فَأُصَلِّيُّ اللَّيْلَ أَبَدًا، وَقَالَ الْآخَرُ أَنَا أَصُومُ النَّهَارَ أَبَدًا لَا أُفْطِرُ وَقَالَ الْآخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَقَالَ أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَّا كَذَّا؟ أَمَّا وَاللَّهِ إِنِّي لَا خُشَّاً كُمْ لِلَّهِ وَأَنْتُمْ كُمْ لَهُ لِكُنْتُ أَصُومُ وَأُفْطِرُ وَأُصَلِّيُّ وَأَرْقُدُوْ أَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغَبَ عَنْ سُنْتِي فَلَيْسَ مِنِّي.

(سلم.....أنس)

13. Jaa'a salasatu rah'tin ila'a az'wajin'nabiyyi Sallallahu Alaihi wasal'lama yas'aloona un ibadatin'nabi'y'i Sallallahu Alaihi wasal'lama falam'ma ukh'biru biha ka'annahum taqal'luha, faqaloo aina nahnu minan'nabi'y'i Sallallahu Alaihi wasal'lama waqad ghafaral'lahu ma taqad'dama min zam'bihi wama ta'akh'khara, faqaala ahadu hum am'ma ana fa'usal'lil'laila abadan, waqaala'aakharu ana asu'mun'nahara abadav'vala uftiru waqaala'laakharu ana a'atazilun'nisa'a fala atazav'vaju abadan, faja'an'nabiyyu Sallallahu Alaihi wasal'lama ilaihim faqaala an'tumul'lazina qu'l'tum kazava kaza? ama wal'lahi in'ni la'akhshakum lillahi wa'atqakum lahu lakinni asumu wa'uftiru wau'salli wa'arqudu wa'atazavvajunnisa'a faman' raghiba an' sun'nati falaisa minni.

13. Three persons came to the consorts of the Prophet and when on enquiry they were told about the devotional acts of the Prophet, they undervalued them quantitatively. They thought to themselves that since the Prophet was free from sin and shall remain so in future also (they knew he had been forgiven once for all-Q XL VIII:2). We stand nowhere in comparison with him. (We are not innocent like him and have to strive all the harder in this field for salvation). So one of them declared his intention to spend his nights in (superarogatory) prayer. Another came out with the resolve to fast continuously (without break). The third of them announced that he would espouse celibacy and never take any woman for wife. (When the Prophet came to know of it) he went to them and asked them whether they were the persons who had given vent to such and such utterances (as reported to him). Then he harangued them saying "I am the best of you in the matter of fear of Allah's (displeasure and wrath), but I fast at

times and miss at others, offer (late night) prayers and sleep also and have wives too (to whom I owe a duty). (So safety lies in taking to my way of life). And those who undervalue my *Sunnah* (way) or disregard it, have nothing to do with me."

— Muslim, Anas

(١٣) صَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَرَخَّصَ فِيهِ فَسَرَّهُ قَوْمٌ فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَطَبَ فَحَمِدَ اللَّهَ ثُمَّ قَالَ مَا بَالَ أَقْوَامٍ يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَصْنَعُهُ فَوَاللَّهِ إِنِّي لَا عَلَمْهُمْ بِاللَّهِ وَأَشَدُهُمْ لَهُ خَشْيَةً.
(بخاري وسلم.....عائشة)

14. Sana'a Rasulul'lahi Sallallahu Alaihi wasal'lama shai'an farakh'khasa fiehi fatanaz'zaha an'hu qaumun fabalagha zaalika rasu'lal'lahi Sallallahu Alaihi Wasal'lama fakhataba fahaimdal'laha sum'ma qaala ma balu aqwamin yatanaz'zahuna anish'shai'i asnau'hu fawal'lahi inni la'alamuhum bil'laahi wa'ashad'du hum lahu khash'yatan.

14. The Apostle of Allah had (at one time) disallowed something to his followers and then himself indulged in it (after some time) to make his approval of it manifest to them. Yet some of the people were reluctant to take to it. When the Prophet came to know about it he harangued them, and after magnifying Allah, he said to them, "Why are some of you abstaining from what I am myself doing? Allah is witness to the fact that I am much better informed and more God-fearing than any one of you."

— Bukhari, Muslim, Ayesha

Exposition: The Prophet had at one time instructed the believers to abstain from something. After some time he himself manifestly indulged in it to lift that ban in their knowledge by way of approval. But there were some of them who insisted on abstention. So when he (the Prophet) came to know about that mental attitude he gave them sound advice. After glorifying Allah he said to them, "How is it that some of you are abstaining from what I am doing. By Allah! I know Allah much better and fear Him (His displeasure and wrath) much more than any of you."

(١٥) عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَتَاهُ عُمُرٌ فَقَالَ إِنَّا نَسْمَعُ أَحَادِيثَ مِنْ يَهُودٍ تُعْجِبُنَا فَتَرَى أَنْ نُكَبِّ بِعَضَهَا فَقَالَ أَمْتَهُو كُونُ أَنْتُمْ كَمَا تَهُوَ كَتَبَ الْيَهُودُ

وَالنَّصْرَى؟ لَقَدْ جِئْتُكُمْ بِهَا بِيَضَاءِ نَقِيَّةٍ، وَلَوْ كَانَ مُوسَىٰ حَيَّاً مَا وَسَعَهُ إِلَّا إِتَّبَاعِيْ. (مسلم.....جابر)

15. An Jabirin (raz.) anin'nabiyyi Sallallahu Alaihi Wasal'lama heena atahu umaru faqaala inna nasmau ahadeesa miy'ahuda tu'jibuna afataraa annaktuba ba'zaha faqaala amutahav'vikoona an'tum kama tahav'vakatil yahoodu wan'nasaaraa? laqad jie'tukum biha baiza'a naqiy'atan, vala'u kana musaa hay'yan'ma wasiahu illa ittibaie

15. *Jabir* reports that '*Umar (Ibn Khattab)* came to the Prophet that he had found some really good things in the Jewish tradition. He wanted his (Prophet's) opinion about them and also whether they could take and preserve them in writing. The Prophet said to him, "Do you also intend to go down the same pit that engulfed the Jews and the Christians? I have brought to you the *Shari'ah* (Law) radiant like the sun and clear like an unblemished mirror. If Moses had been alive, he would have found himself compelled to follow me."

— *Muslim, Jabir.*

Exposition: The Jews had tampered with their scripture and perverted it to a great extent. Yet there were some good things that had escaped corruption at their hands which the Muslims found pleasing when they heard them. And for that matter no religion worth the name lacks totally in truths and good teachings. However, if the Prophet had permitted them to adopt and preserve them in writing, the Islamic Faith would have suffered by way of interpolation. (Even in spite of all that care of the early days, much undesirable and dirty stuff found its way to the exegetic literature in a latter period and came to be known as *Israeli riwayat* or Jewish tradition (Tr.) The Prophet's reply to 'Umar's question clearly brings out the fact that those having easy access to a stream of clean and sparkling water would do well not to run after polluted reservoirs elsewhere.

(١٦) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ وَقَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعَّالْمَاجِنَّتِ بِهِ.

(مشكورة)

16. An Abdillahib'ni Amrin qaala, qaala rasulul'lahi Sallallahu Alaihi Wasal'lama la yu'minu ahadukum hat'ta yakoona hawahu tab'allima jie'tu bihi.

16. *Abdullah bin 'Amr* reports the Prophet to have said that no one could be a (true) Muslim until his intent and inclination (likes and dislikes) do not become subservient to the book revealed to him (the Quran).

— *Mishkat*

Exposition: The purport of this tradition is that man should subordinate his ambitions, intentions and his inclinations to the guidance brought by the Prophet and submit the reins of his desires to the Quran. Without this total surrender belief in the Prophet is meaningless.

(١٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ مِنْ أَحَدٍ كُمْ حَتَّىٰ
أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ.
(بخاري و مسلم أنس)

17. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yu'minu ahadukum hat'ta akoona ahab'ba ilaihi miv'validihi va validihi van'nasi ajma'een.

17. The Prophet said, "None of you can be a (true) Muslim unless I become dearer to him than his father, his son and other men."

— *Bukhari, Muslim, Anas*

Exposition: The saying of the Prophet means that a person becomes a believer (of the desired excellence) only when his love for the Prophet and the Faith brought by him dominates all other relationships which draw him in various directions. So he becomes a staunch believer only when rejecting all other diversions, he opts firmly for the way pointed out and illuminated by the Apostle of Allah. Only then he is entitled to that nomenclature a Muslim (one making total surrender) and truly loyal to the Prophet and the cause of Islam. It is only such devoted followers that Islam seeks to take up its cause and it is they who have made and shall ever be making history. Those with half-hearted *Iman* and paying only lip service to its heavy

demands, and turn between conflicting loyalties, can never sacrifice themselves to the Supreme cause of Islam.

(١٨) إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ يَوْمًا فَجَعَلَ أَصْحَبَهُ
يَتَمَسَّحُونَ بِوَضُوئِهِ فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَحْمِلُكُمْ
عَلَى هَذَا؟ قَالُوا حُبُّ اللَّهِ وَرَسُولِهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
سَرَّهُ أَنْ يُحِبَّ اللَّهَ وَرَسُولَهُ أَوْ يُحِبَّ اللَّهَ وَرَسُولَهُ فَلَيَصْدِقْ حَدِيثَةً إِذَا
حَدَثَ، وَلْيُؤْدِيْ أَمَانَةً إِذَا أَتَمَنَ، وَلْيُخْسِنْ جِوارَةً جِوارَةً.
(مُكْلَفَةٌ—عبد الرَّحْمَنِ بْنِ أَبِي قَرَادٍ)

18. In'nabiy'ya Sallallahu Alaihi Wasal'lama tawaz'za yauman faja'ala ashabuhu yatamas'sahuna bewazu'ihi, faqaala lahumun'nabiy'yu Sallallahu Alaihi Wasal'lama ma yah'milukum alaa haaza? qaalu hubbullahi warasulihi, faqaalan'nabiy'yu Sallallahu Alaihi Wasal'lama man sar'ruh ay'yuhib'bul'laха warasu'lahu auyuhib'buхul'luхu warasuluhu falyasduq hadisahu Iza had'dasa, wal'yu'addi amanatahu Iza tumina, wal'yuhsin jiwara man jawarahu.

18. *Abdur-Rahman bin Abi Qarad* says that one day when the Prophet was making ablution, some of his companions began to rub their faces with the water trickling from the various washed organs. The Prophet asked them as to what motivated them to it? They said to him, "It is the love of Allah and His Apostle," He said to them, "Those whose hearts are gladdened by the idea that they love Allah and His Apostle should make it point to speak the truth (and nothing but the truth), deliver to their owner, safe and sound, things entrusted to their care and the treatment meted out to their neighbours must be that of magnanimity and beneficence.

—*Mishkat, Abdur Rahman bin Abi Qarad*

Exposition: Rubbing their hands and faces with the water from the ablutions of the Prophet was for the sake of blessing and symbolic of their intense love for him. This in itself was not objectionable or a disapproved act for which the Prophet might have admonished them. However, he pointed out to them that love of Allah and His Apostle was a lofty ideal and demanded that their injunctions should be put into practice and the faith

brought by the Prophet should be made the way of their lives. Sincere and staunch pursuit of the Prophet's teachings is the lightest manifestation of their love for him, provided it is also associated with devotion to him. Love for a paragon of excellence is natural to unsullied human nature.

(١٩) جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أُحِبُّكَ قَالَ انْظُرْ مَا تَقُولُ، فَقَالَ وَاللَّهِ إِنِّي لَا يُحِبُّكَ ثَلَاثَ مَرَّاتٍ قَالَ إِنْ كُنْتَ صَادِقًا فَاعِدْ لِلْفَقْرِ تِجْفَافًا لِلْفَقْرِ أَسْرَعُ إِلَى مَنْ يُحِبُّنِي مِنَ السَّبِيلِ إِلَى مُنْتَهَاهُ.
(ترني)

19. Ja'a rajulun ilan'nabiy'yi Sallallahu Alaihi wasallama faqaala in'ni uhib'buka qaalan'zur ma taqulu, faqaala wal'lahi in'nie lauhib'buka salaasa mar'ratin, qaala in kun'ta saadiqan fa'aid'da lilfaqri tijfan lal'faqru asra'u ila miy'yuhib'buni minas'sabeeli ilaa muntahahu.

19. *Abdullah bin Mughaffal* reports that a certain person came to the Prophet and said to him that he loved him (the Prophet). The Prophet said to him that he should think carefully over what he had said. He (the Visitor) repeated his claim thrice saying that he loved him and Allah was witness to it. The Prophet said to him that if he was true in his statement, he should arm himself to face indigence and hunger. Those in love with him find poverty and hunger rushing towards them much more rapidly than a flood (or an avalanche)."

— *Tirmizi, Abdullah Ibn Mughaffal*

Exposition: What do love and making somebody one's beloved mean? The answer would certainly be that it is to make that person's likes and dislikes the lover's own preferences and to adopt the pattern of his life as his own. Every thing, however highly cherished, must be sacrificed to get close to him, to spend one's time in his company and in seeking his countenance. The lover must be ever ready to make such sacrifices promptly, even if there is no explicit demand for them.

To make the Prophet one's beloved demands that every foot-print of his and every land mark left by him should be laboriously traced and followed (enacted in one's own life). Wherever on this road he comes by mishaps and losses or injuries, the lover must prepare himself to face them

heroically. The Hira cave and the battle-fields of *Badr* and *Hunain* are all outstanding landmarks on this most perilous track covered by him.

In taking to the way of his life or the way of the Islamic faith, poverty and hunger confront the way-farer, And economic adversity is the worst that man can face with composure.

Unflinching trust reposed in Allah and His love alone can sustain him and keep him steady in his trial on this road. The believer involved in these trials and tribulations keeps his gaze firmly fixed on Allah as his *Wakeel* (Disposer of all affairs) and not in the least worried that he is alone and helpless. His mind is preoccupied with the notion that he is the slave of an Almighty Lord and Master and all that he is concerned with, is to obey Him and do His bidding. He also contemplates that he is doing his duty to One Who is Most Merciful and Just and Fair and there is not the least risk of his wages being lost. This trend of his thought lightens every burden and makes every hardship and misery easily bearable. All the wiles and strategies of Satan and all his machinations and campaign of evil to make him unsteady come to naught.

Rush of poverty and hunger towards him is obvious. As a lover of the Prophet he has other nobler pursuits and more important and pressing demands on his time and energies. leaving little time for earning enough to keep the wolf away from the door. Besides, he is now not only more contented but more discerning and keeps a safe distance between himself and the doubtful sources of sustenance, not to say of the obviously tainted or sullied.

3. THE MEANING OF BELIEF IN THE QURA'AN

(٢٠) قَالَ ابْنُ عَبَّاسٍ مِنْ افْتَدِي بِكِتْبِ اللَّهِ لَا يَضُلُّ فِي الدُّنْيَا وَلَا يَسْقُى فِي الْآخِرَةِ
ثُمَّ تَلَاهَذَهُ الْأَيَّةُ "فَمَنِ اتَّبَعَ هُدَىٰ فَلَا يَضُلُّ وَلَا يَسْقُى".
(مشكوة، ابن عباس)

20. Qaalabnu Ab'basin (raz.) maniqtada bikitabi'l'lahi la yazil'lu fid'dunya wala yashqaa fil'aakhirati sum'ma tala hazihil'aayata "famanit'taba'a hudaaya fala yazil'lu wala yashqaa".

20. *Abdullah Ibn Abbas* said, One who will pursue the Book of Allah shall neither go astray in this world nor shall he find himself in misery in the next, Then he recited the Quranic verse: "Whosoever follows My Guidance will not lose his way nor fall into misery". (Al-Quran XX:123)

— *Mishkat, Ibn Abbas*

(٢١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَّلَ الْقُرْآنَ عَلَىٰ خَمْسَةِ أَوْجُهٍ
حَلَالٍ وَحَرَامٍ وَمُحْكَمٍ وَمُتَشَابِهٍ وَأَمْثَالٍ فَأَحْلَلُوا الْحَلَالَ وَحَرَمُوا الْحَرَامَ
وَأَعْمَلُوا بِالْمُحْكَمِ وَأَمْنُوا بِالْمُتَشَابِهِ وَأَعْتَرُوا بِالْأَمْثَالِ.
(مشكوة، ابو هريرة)

21. Qaala Rasulul'lahi Sallallahu Alaihi wasal'lama nazalal'qur'anu alaa khamsati ajuhin halaliv'vaharamiv' vamuhkamiv' vamutashabihiv vaamsalin fa'ahil'lul halala vahar'rimul' harama va'amalu bilmuhkami vaaminu bilmutshabihvi va'atabiru bilam'sali.

21. The Prophet said, "There are five items in the Quran: Approved, Prohibited, Basic or fundamental, allegorical and parables. So regard approved as allowed and prohibited as interdicted. Follow the basic or fundamental verses (dealing with the creed or elements of belief and Law), and believe in the allegorical (the verse dealing with the unseen such as the heaven, the hell, the seat of authority (*Kursi*) and similar other things and as such never try to probe into them). As for the parables (the admonitory or instructive stories of the ruination of the people of the past); take a lesson from them."

— *Mishkat, Abu Hurairah*

(٢٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ فَرَضَ فَرَائِصَ
فَلَا تُضَيِّعُوهَا وَحَرَمَ حُرْمَتٍ فَلَا تَنْتَهِكُوْهَا وَحَدَّ حُدُودًا فَلَا
تَعْتَدُوهَا وَسَكَّتَ عَنْ أَشْيَاءِ مِنْ غَيْرِ نِسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا.
(مشكوة- جابر)

22. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nal'la ha faraza faraiza fala tuzai'uhu wahar'rama hurumatin fala tantahiku ha wahad'da hududan fala ta'taduha wasakata an ash'ya'a min ghairi nisyanin fala tabhasu anhaa.

22. The Prophet said, "Allah has made certain things obligatory; do not thwart or waste them. Some other things he has forbidden; do not indulge in them And some other things have been bounded or barred; do not cross or overstep them. And there are yet others that He has omitted without forgetfulness; do not pursue them doggedly or try to probe into them."

—Mishkat, Jabir

(٢٣) عَنْ زِيَادِ بْنِ لَبِيْدٍ قَالَ ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَقَالَ ذَلِكَ عِنْدَ أَوَانَ ذَهَابِ الْعِلْمِ قُلْتُ يَا رَسُولَ اللَّهِ وَكَيْفَ يَذَهَبُ الْعِلْمُ وَنَحْنُ نَقْرَئُ الْقُرْآنَ وَنَقْرَئُهُ أَبْنَاءَنَا وَيُقْرَئُهُ أَبْنَاؤُنَا أَبْنَاءَهُمْ؟ فَقَالَ ثَكْلَتْكَ أُمُّكَ زِيَادُكُنْتُ لَأَرَاكَ مِنْ أَفْقَهِ رَجُلٍ بِالْمَدِينَةِ أَوْ لَيْسَ هَذِهِ الْيَهُودُ وَالنَّصَرَى يَقْرَئُونَ التُّورَةَ وَالْإِنْجِيلَ لَا يَعْمَلُونَ بِشَيْئٍ مِّمَّا فِيهِمَا.

(ابن ماجه)

23. An Ziyadib'ni Labidin (razi.) qaala zakaran'nabiy'yu Sallallahu Alehi Wasal'lama shai'an faqaala zaalika inda avahni zahabil' ilmi qultu ya Rasulal'lahi wakaifa yazhabul'ilmu wanahnu naqra'ul qur'ana wanuqruihu abna'ana wayuqruihu abnauna abna'ahum? faqaala sakilatka um'muka zyadukun'tu la'uraka min afqahi rajulin bil'madienati awalaisa hazihil'yahudu wan'nasara yaqra'una't taurata wal'injiela la ya'maloona beshai'im' mim'ma fieheema.

23. *Ziyad bin Labeed* says that the Prophet mentioned something formidable and told us that it would come to pass when the religious lore has been obliterated. I said to him, "O Apostle of Allah! How shall religious lore be blotted out when we are studying the Quran and teaching it to our offspring who shall in turn be teaching it to their children. The Prophet showing surprise said to me," How is that Ziyad! I look you for an outstanding sensible person in *Madinah* town. Do you not observe that however much the Jews and Christians study the *Taurah and Bible* (Old and New Testaments) they do not follow its teachings.

—Ibn Majah

4. THE MEANING OF BELIEF PREDESTINATION OR PREDETERMINED FATE

(٢٣) عَنْ عَلَيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَامِنْ أَحَدِ إِلَّا وَقَدْ
كُتِبَ مَقْعُدَةً مِنَ النَّارِ وَمَقْعُدَةً مِنَ الْجَنَّةِ قَالُوا يَا رَسُولَ اللَّهِ أَفَلَا نَتَكَلُّ عَلَى كِتَابِنَا
وَنَدْعُ الْعَمَلَ؟ قَالَ إِعْمَلُوا فَكُلُّ مُبِيرٍ لِمَا خُلِقَ لَهُ أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ
فَسَيِّئُرُ لِعَمَلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ لَشْقَاوَةِ فَسَيِّئُرُ لِعَمَلِ
الشَّقَاوَةِ ثُمَّ قَرَأَ فَامَّا مَنْ أَغْطَى وَاتَّقَى وَصَدَقَ بِالْحُسْنَى فَسَيِّئَرُ لِلْيُسْرَى
وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى وَكَذَبَ بِالْحُسْنَى فَسَيِّئَرُ لِلْعُسْرَى.
(بخاري و مسلم، على)

24. An Aliy'in qaala qaala rasulullahi Sallallahu Alaihi Wasal'lama ma min ahadin illa waqad kutiba maq'aduhu minan' nari wamaqaduhu minal'jan'ati qaalu ya rasulullahi afala nat'takilu alaa kitabina wanadaul'amala? qaala a'malu fakul'lummuyas'sarul lima khuliqa lahu am'ma man kana min ah'lis'sa'adati fasayuyasar'ru liamalis' sa'adati, wa'amma man kana min ahli'sh shaqavati fasayu-yassaru li'amlih shaqaawati sum'ma qara'a faamma man a'ataa wattaqaa wasad'daq bilhusna fasanuyas'suruhi lilyusra wa'amma mam bakhila wastaghnaa wakaz'zaba bil'husna fasanuyas'sirhu lilusraa.

24. 'Ali reports the Prophet to have said, "Your abode in hell or heaven has already been determined". Those present said to him, "O Apostle of Allah! why should we not rely on what has been fated for us and abandon all labour relating to good deeds?" The Prophet said, "No. Do strive hard in the field of action. For, every one is provided facilities for what he undertakes. The fortunate receive facilities for deeds leading to heaven, whereas the wretched (hell-bound) are allowed to proceed unhindered towards hell. And then he recited the two Quranic verses:

"So he who gives (in charity) and fears Allah and (in all sincerity testified to the best, - We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks

himself self-sufficient and gives the lie to the Best, - We will indeed make smooth for him the path to Misery".

(Al-Qur'an XCII: 5-10).

—Bukhari and Muslim

Exposition: With Allah it is a settled affair as to which acts of human beings shall condemn them to torments in hell and which shall entitle them to abodes in heaven. This has been very clearly brought out in the Quran and the Prophet of Allah has also presented it very explicitly, Now it is upto man himself whether he chooses the road leading to hell or strives hard to keep out of the path of evil in quest of Bliss. The choice either way is his and his alone, for he has been granted the freedom of choice and a free will. It is this freedom (of choice and will) that justifies his ending up in hell or an eagerly coveted abode in heaven. But the stupid and the perverse shift their own responsibility to Allah declaring themselves compelled. (Allah is free from any such injustice).

(٢٥) عَنْ أَبِي حِزَامَةَ عَنْ أَبِيهِ قَالَ، قُلْتُ يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رُقْبَى نَسَرَتْ قِيهَا وَدَوَاءً نَسَدَوْيَ بِهِ تُقْبِهَا هَلْ يَرُدُّ مِنْ قَدْرِ اللَّهِ شَيْئًا؟ قَالَ هَيْ مِنْ قَدْرِ اللَّهِ. (ترمذ)

25. An Abie Khizamata an abiehi qaala, qultu ya Rasulallahi! araita ruqan nastar qieha wadwa'i natadaawa bihi tuqaatan nat'taqieha hal yaruddu min qadarillahi shai'an? qaala hiya min qadaril'lahi.

25. *Abu Khuzamah* reports from his father that he enquired of the Prophet about the amulets used to ward off evils and maladies and the medication in sickness and other preventive measures adopted against troubles and mishaps. Can these contrivances be safeguards to us from what is fated for us by Allah? The Prophet said (in reply to this query), "These are also part of what has been predestined".

—Tirmizi

Exposition: The substance of the saying of the Prophet is that Allah, who predetermined a certain malady for us has also determined that such and such medicine can cure it. He is the creator of the maladies and also their remedies and cures. Everything in the universe does and must come to pass according to Allah's predetermined plan.

(٢٦) عن ابن عباس قال كنت خلف النبي صلى الله عليه وسلم يوما فقلت يا غلام اني اعلمك كلمتي، احفظ الله يحفظك، احفظ الله تجده تجاهك، اذا سألك فاسألك الله و اذا استعن فاستعن بالله و اعلم ان الامة لو اجتمعوا على ان ينفعوك بشيء لم ينفعوك الا قد كتبه الله لك، ولو اجتمعوا على ان يضروك بشيء لم يضروك الا بشيء قد كتبه الله عليك.
(مشكوة)

26. Anibni Abbasin(razi.) qaala kun'tu khalfannabiyyi Sallallahu Alaihi Wasl'lama yauman faqaala yaa ghulamu innie u'al'limuka kalimaatin, ihfazil'laха yahfazka, ihfazil'laха tajidhu tijahaka, izaa sa'alta fas'alil'laха wa'izas ta'anta fasta'in bil'lahi wa'alam an'nal ummata lavijtama'at alaa ay'yanfa'uka beshai'il'lam yanfa'uka beshai'in il'la qad katabahullahu, laka walavijtama'u alaa ayyazurruka beshai'illam yazurruka illa beshai'in qad katabahul'lahu alaika.

26. *Ibn Abbas* reports that while he was riding with the Prophet as a pillion-rider, he said to me, "My dear boy! I am going to tell you a few things. (Listen to me attentively). Remember Allah and He will remember Thee remember Him and thou shalt find Him before Thee. When asking for something, ask Allah for it. When beset by some difficulty, seek aid from Allah (above), taking Him as thy refuge. And keep it in view that if people with one accord come to benefit thee, they cannot, save in as much as Allah has destined for thee. (Everything in the Universe belongs to Allah, no one has anything that he can call his own and give it to others. Every one gets what has been apportioned to him and no more, (through whichever source it may be). And if people come together and with united endeavours try to harm thee, they can do no more harm than what has been fated for thee by Allah. (So it is in the fitness of things and the demand of the good sense of Judgement that Allah alone should be taken as our refuge and support).

— *Mishkat*

(٢٧) قال رسول الله صلى الله عليه وسلم المؤمن القوي خير وأححب إلى الله من المؤمن الضعيف، وفي كل خير، اخر من على ما ينفعك واستعن

بِاللَّهِ وَلَا تَعْجُزُ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَّا وَكَذَّا وَلَكِنْ فَلْ قَدْرَ اللَّهِ مَا شَاءَ فَعَلَ، فَإِنْ "لَوْ" تُفْتَحُ عَمَلُ الشَّيْطَنِ.
(مشكوة، ابو هريرة)

27. Qaala Rasulu'l'lahi Sallallahu Alaihi Wasal'lamal mu'minul qaviy'yu khairuv va'ahabbu ilallahi minalmu'miniz za'eefi wafee kul'lin khairun ihris alaa mayan'fa'uka wasta'in bil'lahi wala ta'jiz wa'in asabaka shai'un fala taqul lau inni fa'altu kana wakaza walakin qul qad'daral'lahu, masha'a fa'aia fain'na "lau" taftahu amalash'shaitaan.

27. The Prophet said a strong and mighty believer is better as compared to a weakling and Allah likes him (the stalwart), though there is goodness and beneficence in both. And you should aspire to that which can benefit you (in the Hereafter.) Seek divine assistance in your troubles and never lose your heart. If you are afflicted with misery do not be led to think if you had adopted a different course of action, this affliction would not have touched you. Rather think that Allah had predetermined it and He did what He liked. For 'Lau' (if) opens the door for devilish machinations (ungratefulness to Allah and fault-finding with His will).

— Mishkat, Abu Hurairah

Exposition: The first part of this tradition brings out the very evident fact that a physically and mentally superior Muslim, striving with all his faculties in the way of Allah can do much greater service to the cause of Islam, whereas a weak and sickly Muslim, none too strong mentally either, even at his best (striving as much as he can), will fall far short in this performance of his compared to his mighty brother. Judged by any norm of wages the former must be entitled to greater reward. But since both of them have served the same cause - that of Allah's own Faith, the weaker servant of Allah should not and shall not remain deprived of reward because of his inferior performance. What is really intended here is to impress upon the Muslims endowed with stronger physique and superior mental faculties that they should value these gifts and try to earn with them as much good in the life of this world as they possibly can. In old age when these faculties become enfeebled

man inspite of the will to do something finds himself helpless.

The latter portion of the report tells us that a sincere servant of Allah does not take his intelligence and his contrivances as his bulwark. Rather, when affliction touches him, he is immediately reminded that it is from Allah, his Lord Cherisher and in His Superb plan of action, it is a part of the training course for him. And this mode of thought gives him strength due to his trust in Allah.

The correct mould of mind makes misery easier to put up with, For every affliction becomes a gift from the beloved.

—Jigar Muradabadi

5. THE MEANING OF BELIEF IN THE LIFE AFTER DEATH

(٢٨) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَنْعَمْ وَصَاحِبُ الصُّورِ
قَدِ الْتَّقْمَةُ وَاضْغَنَ سَمْعَةَ وَقَنْيَ جَهَةَ يَنْتَظِرُ مَتَى يُوْمُ بَالنَّفْخِ، فَقَالُوا يَا رَسُولَ
اللَّهِ فَمَا ذَاتُمُّ رُنَا؟ قَالَ قُولُوا حَسْبُنَا اللَّهُ وَنَعْمَ الْوَكِيلُ
(ترمذى.....ابو سعيد خدري)

28. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama kaifa an'amu wasahibus'suri qadiltaqamahu wasgha sam'ahu waqanaa jabhatahu yantaziru mataa yu'maru bin'nafkhi, faqalu ya rasulul'lahi fama zata'muruna? qaala qoolu hasbunal'lahu waniemal wakeel.

28. "—The Prophet said, "How can I take to a life of ease and comfort when the angel Israfil is standing with his head bowed, ears pricked and mouth on the trumpet waiting most attentively for the orders of his Lord, coming any moment, to sound a note of alarm." The people asked him, "O Apostle of Allah! What are your orders to us in this serious situation?" He instructed them to repeat again and again (the portion of the Qur'anic verse)" Allah suffices us and He is the best Disposer of affairs". (Quran III: 173)

— Tirmizi, Abu Sa'eed khudri

Exposition: The companions noticing signs of uneasiness

and anxiety on his face were themselves very much worried and exclaimed: "When you are so anxious about it our condition (as ordinary mortals) can be imagined. What do you, as our Prophet, advise us to escape the horrors of that terrible holocaust (the Day of Judgment)? The Prophet told them that they should seek refuge in Allah's Mercy, spending their lives under His patronage and tutelage. Only those who do existence in this world in loyalty and obedience to Him are likely to come to a happy end on the Day of Reckoning.

The word used in the original Arabic version of the report is *Soor*, translated here as trumpet. The trumpet or bugle, as we know it, is sounded to alert an army at the time of on impending danger, or normally to bring them together. But nobody knows or can even guess the *Soor*. It belongs, like so many other things, Hell, Heaven, Seat of Authority, to the unseen world. It has been said elsewhere about its intensity and terror that it will immediately cause death of those hearing it (the terrific blast).

(٢٩) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَنْتَظِرَ إِلَى يَوْمِ الْقِيَمَةِ كَانَهُ رَأَى
عَيْنِ، فَلَيَقُرَأَ إِذَا الشَّمْسُ كُوِرَثَ وَإِذَا السَّمَاءُ انْفَطَرَتْ. وَإِذَا السَّمَاءُ انشَقَّتْ.
(ترني.....ابن عمر)

29. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man sar'ru ay'yanzura ilaa yau'mil qayamati ka'an'nu rayu ai'nin, falyaqra'u izash'shamsu kuv'virat vaizas'samaun fatarat. vaizas'samaun shaq'qat

29. The Prophet says: "If anyone wishes to witness the Day of Judgment he should study the following three surahs of the Quran: *Takweer* or the Folding up (LXXX), *Infitar* or the cleaving asunder, (LXXXII), and *Inshiqaq* or the Rending asunder, (LXXXIV).

—Tirmizi, Ibn 'Umar

Exposition: In all the above mentioned three surahs the Day of Judgment or the Great Holocaust has been so graphically depicted that the reciter feels that he himself is in the picture and as such an eye-witness to the entire grim spectacle. It has been portrayed at other places too in the Quran but is not so vivid and horrifying as in the above mentioned surahs.

(٣٠) قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ "يُوْمَنِدِ تُحَدَّثُ

أَخْبَارَهَا. قَالَ أَتَدْرُونَ مَا أَخْبَارَهَا؟ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ فَإِنَّ
أَخْبَارَهَا أَنْ تُشَهَّدَ عَلَى كُلِّ عَبْدٍ وَأَمْةٍ بِمَا عَمِلَ عَلَى ظَهِيرَهَا أَنْ تَقُولَ عَمِيلٌ
عَلَى كَذَّا وَكَذَّا يَوْمَ كَذَّا وَكَذَّا، قَالَ فَهَذِهِ أَخْبَارُهَا.

(ترمذى ابو هريرة)

30. Qara'a Rasulul'lahi Sallallahu Alaihi Wasal'lama hazihil aayata "yau'maizin tuhad'disu akhbaraha." qaala atad'runa ma akhbaruha? qaalu'lahu warasuluhu a'alamu qaala fai'nna akhbaraha an tash'hada alaa kulli abdiv'vamatim bima amila ala'a zahariha un taqoola amila alai' yya kaza wakaza yauma kaza wakaza, qaala fahazihi akhbaruha.

30. The Prophet recited the Quranic verse: On that Day will she (the earth) declare her tidings - XCIX: 4, and asked the companions, "Do you know what the declaration of her tidings means? "They said in reply that Allah and His Apostle know best. The Prophet (then) said to them, "The earth will bear witness on the Day of Judgment and declare that such and such man or woman and at such and such time had done any good or bad deed on her back. (This is the meaning of the Quranic verse). He said this (information and evidence) is her tidings."

— Tirmizi, Abu Hurairah

(٣١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مَنْ أَحِدٌ إِلَّا سَيَكْلِمُهُ
رَبُّهُ لَيْسَ بِيَنَّهُ وَبَيْنَهُ تَرْجِمَانٌ وَلَا حَاجِبٌ يَحْجُبُهُ فَيُنْظَرُ أَيْمَنَ مِنْهُ فَلَا
يَرَى إِلَّا مَا قَدِمَ مِنْ عَمَلِهِ وَيُنْظَرُ أَشَامَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدِمَ، وَيُنْظَرُ بَيْنَ
يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ فَاتَّقُوا النَّارَ وَلَوْ بِشَقِّ تَمَرَّةٍ.

(تفقى علىه عدى)

31. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ma minkum min ahdin il'la sayukal'limuhu rabbuhu laisa bainahu wabainahu tar'jamanuv'vala hajibun yahjubuhu fayan'zuru aimana minhu fala yaraa illa ma qaddama min amalihi wayanzuru ash'ama minhu fala yaraa illa ma qaddama, wayanzur baina yadaihi fala yaraa il'lan'nara tilqa'a wajhihi fat'taqun nara walau beshiqqi tamratin.

31. The Prophet said, "Every one of you will have to stand before Allah who will communicate with you directly (without

any intermediary take account of your deeds). And there shall be neither any intercessor nor any curtain to conceal him. The person (being tried) shall cast a glance to his right (to see if there is any means of rescue) and see nothing but his own deeds. Then he will cast a glance to his left side only to see his own deeds. Again looking in front of him he shall see hell (with all its horrors). So try to seek refuge from (Hell) fire even if it be with half a date fruit."

—Unanimous, 'Adi

Exposition: The context of this report was the occasion when the Prophet was instructing them to spend in the way of Allah, coming to the aid of His helpless servants. So it (*infaq* or spending in the way of Allah) was mentioned. What has been stressed here is the fact that the quantum of the substance spent is not important in the sight of Allah but the sincerity of the intent behind it. Even a split date fruit has great value provided that sincerity accompanies it.

(٣٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَلْقَى الْعَبْدَ فَيَقُولُ أَيْ فُلُلَ الْأَمْ
أَكْرَمُكَ وَأَسَوَّدُكَ وَأَرْوَجُكَ وَأَسْخَرُكَ الْحَيْلَ وَالْأَبْلَ وَأَذْرَكَ تَرَاسُ
وَتَرْبَعُ؟ فَيَقُولُ بَلِي، قَالَ فَيَقُولُ أَفَظَنْتَ أَنَّكَ مُلَاقِي؟ فَيَقُولُ لَا، فَيَقُولُ فَإِنِّي
قُدْ أَنْسَاكَ كَمَا نَسِيَتْنِي، ثُمَّ يَلْقَى الثَّانِي فَذَكَرَ مِثْلَهُ ثُمَّ يَلْقَى الثَّالِثَ فَيَقُولُ لَهُ
مِثْلُ ذَلِكَ، فَيَقُولُ يَارَبِّ أَمْنَثْ بَكَ وَيَكْتُبُكَ وَيَرْسِلُكَ وَصَلَيْتُ
وَصُمِّثُ وَتَضَدَّفُتُ وَتُشْنِي بِخَيْرٍ مَا اسْتَطَاعَ فَيَقُولُ هُنَّا إِذَا، ثُمَّ يَقَالُ الْآنَ
نَبَعَثُ شَاهِدًا عَلَيْكَ، فَيَتَفَكَّرُ فِي نَفْسِهِ مَنْ ذَالِكُ الَّذِي يَشْهَدُ عَلَيَّ، فَيَخْتَمُ عَلَى
فِيهِ، وَيَقَالُ لِفَخْدِهِ انْطِقْ فَتَنْطِقْ فِي حَدَّهُ وَلَحْمَهُ وَعَظِيمَهُ بِعَمَلِهِ وَذَلِكَ لِيُعْذَرَ
مِنْ نَفْسِهِ، فَذَلِكَ الْمُنَافِقُ وَذَلِكَ الَّذِي سَخَطَ اللَّهُ عَلَيْهِ.

(سلم.....ابو هريرة)

32. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama fayalqal abda fayaqoolu a'i fulu alam ukrimka wa'usav'vidka wa'uzav'vijka va'usakh'khir lakal khaila walibila va'azarka tar'asu vatarbau? fayaqoolu balaa, qaala fayaqoolu afazananta an'naka mulaqiy'ya? fayaqoolu la, fayaqoolu fa'inni qad ansaaka kama nasietani, summa yalqas'sani fazakara mislalu summa yalqas'salisa fayaqoolu lahu misla zalika, fayaqoolu ya rab'bi amantu bika

wabikitabika wabirusulika wasal'laitu wasumtu
 watasad'daqtu wayusnie behairim, mas tata'a fayaqoolu
 haahuna izan, sum'ma yuqalul'aana nabasu shahidan alaika,
 fayatafak'karu fie nafsihi man zallazi yashhadu alai'ya,
 fayukhtamu alaa fiehi, wayuqaalu lefakhizihin' tigi
 fatantiqu fakhizuhu walah'muhu va'izamuhu bealmalihi
 wazalika liyu'zira min'nafsihi, fazalikal munafiqu wazalikal
 lazie sakhtal lahu alaihi.

32. The Apostle of Allah said, "A servant of Allah will be brought to the Presence of his Lord on the Day of Reckoning. Allah will say to him, Did I not confer on you honour and dignity? Did I not give you a wife? Were not horses and camels put in your possession? Did We not give you respite in which you ruled over people and collected revenues from them? He will admit that he was given all these bounties. Then Allah will say to him, 'Were you oblivious of the fact that you will be brought to us here (at the Divine court of Justice to render account of your deeds?' He will admit that he was oblivious of the meeting of this Day. Allah will say to him 'Just as you forgot Me in the life of the world, I shall likewise ignore you this Day.' The another similar person denying the Day of Reckoning, will be brought to the Divine Presence, and interrogated likewise. And after that a third person will be brought and Allah will interrogate him as he did the earlier two (unbelieving) persons were interrogated. But he will say in reply (to the interrogation), " O my Lord and Cherisher! I believed in Thee, Thy Books and Thy Apostles, I offered prayers, observed fasts and spent my substance in Thy way. (The Prophet added) 'he will mention many other good deeds of his in the same breath.' Then Allah will say to him, Stop (this vain talk). We are calling a witness against you right now. He will be wondering as to the identity of that witness (that could raise an accusing finger against him)? Then his mouth will be sealed (since he was not ashamed of lying even before Allah, as he had been carrying on loud propaganda of his pity and sincerity before the Prophet and the believers). And his thighs, muscles and bones shall be questioned (and they will relate exactly each and every (hypocratic) deed of his. And in this way Allah will close the door of concoctions on him." The Prophet concluded, "This is the person who lived as a hypocrite in this world and he it is who inflamed the wrath of Allah.

—Muslime, Abu Hurairah

(٣٣) عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي
بَعْضِ صَلَوةِهِ اللَّهُمَّ حَاسِبِنِي حِسَابًا يَسِيرًا قُلْتُ يَا نَبِيَّ اللَّهِ مَا الْحِسَابُ الْيَسِيرُ؟
قَالَ أَنْ يُنْظَرَ فِي كِتَبِهِ فَيُتَحَاوَرُ عَنْهُ، إِنَّهُ مَنْ نُوْقِشَ الْحِسَابُ. يَا عَائِشَةَ هَذِهِكَ.
(مسند احمد)

33. An Ayeshata qaalat sami'tu Rasulul'lahi Sallallahu Alaihi Wasal'lama yaqoolu fie ba'azi salavaatihi al'lahumma hasibni hisaabay'yaseera qultu ya nabiy'ya llahi malhisabul yaseeru? qaala an yunzara fie kitabihi fayutajavaza anhu, in'nahu man nuqishal hisabaya aa'ishatu halaka.

33. 'Ayeshah says that she heard the Prophet invoking Allah in some of his prayers thus, "O Allah! Take my account by an easy reckoning." I asked him, "What do you mean by easy reckoning?" He said, "Easy reckoning is this that Allah glancing through his record of deeds overlook his evil ones." He went on to say, "O Ayeshah! If a probe is deemed necessary in taking account of any body, he is doomed."

—Musnad Ahmad

Exposition: In the Quran and some other traditions there are explicit glad tidings for those who take to the way of Allah and go on fighting against the forces of evil to their last breath. Allah will overlook their slips and petty Shortcomings and appreciating their good deeds will reward them with an abode in heaven.

(٣٤) عَنْ أَبِي سَعِيدٍ بْنِ الْخُدْرِيِّ أَنَّهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
أَخْبِرْنِي مَنْ يَقُولُ عَلَى الْقِيَامِ يَوْمَ الْقِيَمَةِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ "يَوْمَ يَقُولُ النَّاسُ
لِرَبِّ الْعَالَمِينَ" فَقَالَ يُخَفِّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ عَلَيْهِ كَالصَّلْوَةِ الْمَكْتُوبَةِ.
(مشكوة)

34. An Abie Saeedi nilkhidriyya(razi.) annahu ata'a Rasulal'lahi Sallallahu Alaihi Wasal'lama faqaala akhbirni may'yaqwa alalqiyami yau'mal qiyamatil'lazi qaalal'lahu az'za vajal'la "yauma yaqoomun'nasu lirabbil aalameen" faqaala yukhaffafu alal mumini hatta yakoona alehi kas'salaatil maktoobati.

34. Abu Sa'eed Khudri says that he went to the Prophet and

asked him, "Who will be able to remain standing before his Lord on the Day (said to be of the duration of a thousand years) and about which Allah has declared in the Quran. 'A Day When (all) mankind will stand before the Lord of the worlds.' — LXXXIII-6. The Prophet said, "That Day will be light (brief and comfortable) for the believer, so much so that it will become the coolness of his eyes like the obligatory prayer, the misery and hardship of that Day is for the criminals and the rebellions. To them it will appear to be a thousand years long, for time hangs heavy on one afflicted misery.

— Mishkat

(٣٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَعَالَى أَعْدَدَتْ لِعِبَادِي الصَّلِحِينَ مَا لَا يَعْلَمُ رَأَى وَلَا أَدْرَى سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ إِقْرَأْ وَلَا إِنْ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قُرْبَةٍ أَعْيُنٌ.
(بخاري مسلم)

35. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama qaala'lahu ta'aala a'adat'tu le'ibadiya's saaliheena mala ainun ra'at wala uzunun samiat wala khatara alaa qal'bi basharin iq'raru in shietum fala ta'alamu nafsum maukhfi' lahum min qur'rati aayuni

35. The Prophet reports that Allah says, "I have in readiness for my servants that which no one has seen nor heard of nor even imagined. If you want you may call to mind and recite the Quranic verse: No person knows what delights of the eye are kept hidden (in reserve) for them-as a reward for their good deeds. — XXXII:17

— Bukhari, Muslim

(٣٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْضِعُ سُوْطِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا
(بخاري مسلم)

36. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama mauziu sautin filjannati khairum minad'dunya wama fieha.

36. The Prophet has been reported to have said, "In heaven even the space just enough to accommodate a whip is better

than this world and all its paraphernalia."

—Buhkhari, Muslim

Exposition: By space just enough to accommodate a whip is meant that small space where a person can lay his head. What the brief report intends to convey is that even if one's whole life in this world is ruined in trying to live according to the dictates of the Divine Faith and he is left a destitute - without even the bare necessities of life, and as a compensation for which he gets a very small place in heaven, it is indeed a profitable business for sacrifice of the ephemeral Allah will give him that which is abiding.

(٣٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَمَةِ فَيُصْبِغُ فِي النَّارِ صَبْغَةً ثُمَّ يُقَالُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ؟
هَلْ مَرِبَّكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ لَا وَاللَّهِ يَارَبِّ، وَيُوتَى بِأَشَدِ النَّاسِ بُؤْسًا فِي الدُّنْيَا
مِنْ أَهْلِ الْجَنَّةِ فَيُصْبِغُ صَبْغَةً فِي الْجَنَّةِ فَيُقَالُ لَهُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟
هَلْ مَرِبَّكَ شَدَّةً قَطُّ؟ فَيَقُولُ لَا وَاللَّهِ يَارَبِّ مَا مَرِبَّيْ بُؤْسٌ وَلَا رَأَيْتُ شَدَّةً قَطُّ.

(مسلم)

37. Qaala Rasulul'lahi Sallallahu Alaihi Wasl'lama yu'taa bianami ahlid'dunya min ahlin'nari yaumal qiyamati fayusbaghu fin'nari sabghatan summa yuqalu yabna aadama hal ra'aita khairan qat'tu? hal mar'rabika na'eemun qat'tu? fayaqoolu la wal'lahi ya rabbi, vayu'taa bi'ashaddinnasi busan fid'dunya min ah'lil jannati fayusbaghu sabghatan fil'jannati fayuqalu lahu yabna aadama hal' ra'aita busan qat'tu? hal mar'rabika shid'datun qat'tu? fayaqoolu la'vallahi ya rabbi mar'rabie busuv vala ra'aitu shid'datan qat'tu.

37. The Prophet said, "The most prosperous man in the world (with deeds dooming him to hell) shall be brought and cast into the Pit. When the fire has had its effect on his body he will be asked, "Have you ever had favourable times before and tasted luxury and comfort?" He will say, "Nay, By Thee O my Lord and Cherisher, never have! tasted happiness," Then another person shall be brought who had spent his life under the most straitened circumstances (and had become entitled to heaven for his good deeds). When, on entry, the bounties of heaven have had their favourable effect on his body, he will be

asked, "Have you ever tasted adversity and misery?" He will say, "O my Lord! I never came by adversity and never experienced misery.

—Muslim

(٣٨) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُفِّتَ النَّارُ بِالشَّهْرَاتِ وَحُفِّتِ الْجَنَّةُ بِالْمَكَارِهِ
(بخاري.....مسلم)

38. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama huffatin'naru bish'shahavativahuffatil jan'natu bilmakarihi.

38. The Prophet said that hell has been common flagged with pleasures and cravings and heaven has been surrounded by toils and hardships.

—Bukhari, Muslim

Exposition: What the tradition intends to bring out is the fact the person who worships his own 'self' and runs madly after the physical comforts and luxuries (carnal cravings) ends up in hell. And one who craves for paradise, must of necessity traverse a thorny path. He must do all he can to overcome the headstrong demands of his flesh and compel himself to put up with every toil, hardship and unpleasantness for the sake of Allah. So long as a person does not go up the steep incline (tiresome path) it will not be possible for him to enter heaven - the heaven of peace and comfort.

(٣٩) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَارَأَيْتُ مِثْلَ
النَّارِ نَامَ هَارِبًا مِثْلَ الْجَنَّةِ نَامَ طَالِبًا.
(ترني)

39. Qaala Rasulul'lahi Sallallahu Alaihi Wasl'lama ma'raitu mislan'nari nama haribuha mislal' jannati nama talibuha.

39. The Prophet said, "I have never seen anything more formidable than hell-fire and yet the person to whom it is most abhorrent is sleeping. Nor have I ever seen anything more exquisite and desirable than heaven but (strange as it may appear the person longing for it is fast asleep.

—Tirmizi

Exposition: The sight of a horrible object takes away the sleep of man. Unless a person is satisfied that he is safe, he

cannot go to sleep. Similarly, one enamoured of something beautiful and valuable, very much after his heart, can neither rest in peace nor can have undisturbed sleep until he has acquired it. If such is the fact why should those longing for heaven be asleep. Why do they not endeavour to save themselves from the fire of hell? No one in mortal fear of anything can have a wink of sleep. And like wise one in quest of a cherished prize can never enjoy sound sleep.

(٢٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي فَرَطْكُمْ عَلَى الْحَوْضِ مِنْ مَرَّ عَلَى شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ بَدَأْ، لَيْرَدَنَ عَلَى أَقْوَامَ أَغْرِفُهُمْ وَيَعْرِفُونَنِي ثُمَّ يُحَالُ بَيْنِهِمْ فَاقْتُلُ إِنَّهُمْ مِنِّي، فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا أَخْذَثُو أَبْعَدَكَ. فَاقُولُ سُحْقًا سُحْقًا لِمَنْ غَيَّرَ بَعْدِي.
(بخاري، مسلم، سهل بن حدر)

40. Qaala Rasulul'Iahi Sallallahu Alaihi Wasal'lama inni faratukum alal hauzi mun mar'ra alay'ya shariba, waman shariba lam yazma'aa abadan, layaridan'na alay'ya aqyamun a'arifuhum vaya'arifunani summa yuhalu baini vabainahum fa'aqoolu in'nahum minni, fayuqalu innaka la tadri ma ahdasu ba'adaka. fa'aqoolu suhqan suhqal' liman gayyara ba'adi.

40. The Prophet (addressing his ummah) said, "I shall be the first to arrive at *Hauz* (the heaven's reservoir known as *Kausar*) and shall welcome you and make arrangements to quench your thirst. Whoever comes to me shall drink from *Kausar*. And whoever has once satiated his thirst here, will never again feel thirsty. And some people will try to approach me there. I shall recognize them and they shall recognize me, but they will be checked from getting close to me. At this I shall say that they belong to my ummah. (And as such they should let them come to me). But I shall be told that these people had interpolated in the Faith after my departure from the world and so I was unaware of it. On having this information I shall say to them, "Those who altered the shape of my Faith should get away from me.

—Bukhari, Muslim, Sahl bin Sa'd

Exposition: The tradition has glad tidings in it and an equally fearful warning also. It gives glad tiding that the Prophet shall welcome and entertain them at *Kausar*, who accepted the Faith brought by him without making any alterations in it and lived

upto his teachings. But those who introduced innovations in the Faith (in the name of Faith but actually in conflict with it.), shall be driven away from his presence as aliens (not a part of his ummah) rejected and repulsed, despised and disgraced. What a deprivation and what misery!

(٢١) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْعَدُ النَّاسِ
بِشَفَاعَتِي يَوْمَ الْقِيَمَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ.
(بخاري)

41. An Abie Hurairah anin'nabiyyi Sallallahu Alaihi Wasal'lama qaala asadun'naasi bishafa'ati yaumal qiyamati man qaala la ilaaха il'lal'lahu khalisan min qalbihi aunafsihi

41. *Abu Huraira* reports the Prophet to have said, "On the Day of Judgement only that person shall be entitled to my intercession who pronounced the Kalimah: *La Ilaha Illallah*' (the epitome of the Islamic faith with utmost sincerity of heart and soul."

—Bukhari

Exposition: In very few words the Prophet has conveyed to us something of great importance. A person who did not take to *Tauheed* or unity of Allah did not accept the Islamic Faith, remaining involved in *Shirk* or polytheism, shall remain deprived of the intercession of the Prophet. He will intercede only for those who have believed whole-heartedly, reposing belief in the greatest truth, the unity of Allah as evident from the words of another tradition (belief has gone to the depth of his heart). Again, it is also very evident that sincere belief motivated the believers to deeds. Somebody hearing the news of his son falling into a well, on confirmation of the news immediately rushes to the scene of the accident for his rescue. The same is true of a heart felt belief. It makes him anxious for his salvation and incites him to action.

(٢٢) عَنْ أَبِي هُرَيْرَةَ قَالَ (رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
يَامَعْشَرَ قَرِيبُشِ إِشْتَرُوا أَنْفُسَكُمْ لَا أَغْنِيَ عَنْكُمْ مِنَ اللَّهِ شَيْئًا وَيَابَنِي عَبْدِ
مَنَافِ لَا أَغْنِيَ عَنْكُمْ مِنَ اللَّهِ شَيْئًا يَاعَبَاسَ بْنَ عَبْدِ الْمُطَّلِبِ لَا أَغْنِيَ عَنْكَ

مِنَ اللَّهِ شَيْئًا، وَيَا صَفِيَّةَ عَمَّةَ رَسُولِ اللَّهِ لَا أَغْنِيَ عَنْكِ مِنَ اللَّهِ شَيْئًا،
وَيَا فَاطِمَةَ بُنْتَ مُحَمَّدٍ سَلَيْلِيْنِيْ مَا شَاءْتِ مِنْ مَالِيْ لَا أَغْنِيَ عَنْكِ مِنَ اللَّهِ شَيْئًا.
(بخاري-مسلم، ابو هريرة)

42. An Abie Hurairah qaala..... qaala (Rasulul'lahi Sallallahu Alaihi Wasal'lama) ya ma'shara qureshin ishtaru anfusakum la ughni ankum minal'lahi shai'an, vayabani abdi manafin la ughni ankum minal'lahi shai'an ya abbasabna abdil mut'talibi la ughnie anka minal'lahi shai'an, vayasfiy'yat u am'mata rasulil'lahi la ughni anki minal'lahi shai'an, vayafatimatu binta muham'madin salieni ma shie'ti mim'mali la ughnie anki minal'lahi shai'an.

42. Abu Hurairah said, "When the Quranic verse and admonish thy kinsmen' (XXVI:214) was revealed, the Prophet called together the Quraish haranged them thus"

"O the Quraish tribe! Do take heed and save yourselves from hell-fire I can do nothing to ward off the chastisement of Allah."

"O Family of Abd Munaf ! I cannot take away from you the Punishment of Allah in the least."

"O Abbas bin Abdul Muttalib (real uncle of Prophet), I cannot stand between you and the Divine wrath".

"O Safiyah (real paternal aunt of the Prophet), I find myself unable to take away from you the Divine retribution."

"O my daughter Fatimah! I can give you whatever you demand from my belongings but can do nothing to save you from the wrath of Allah. So try to save yourself, for only a firm belief and good deeds alone could avail you in the Hereafter.

—Bukhari, Muslim

(٢٣) عَنْ أَبِي هُرَيْرَةَ قَالَ، قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، فَذَكَرَ الْغُلُولَ فَعَظَمَهُ وَعَظَمَ أَمْرَهُ ثُمَّ قَالَ لِالْفَيْنَ أَحَدُكُمْ يَجْنِيُ يَوْمَ الْقِيَمَةِ عَلَى رَقْبَتِهِ بِعِيرَلَهْ رُغَاءً يَقُولُ يَا رَسُولَ اللَّهِ أَغْنِنِي، فَاقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ لِالْفَيْنَ أَحَدُكُمْ يَجْنِيُ يَوْمَ الْقِيَمَةِ عَلَى رَقْبَتِهِ فَرَسَ لَهُ حَمْحَمَةً يَقُولُ

يَارَسُولَ اللَّهِ أَغْشَى فَاقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتَكَ، لَا أُفْلِئُ أَحَدُكُمْ يَجْهُنَّمَ يَوْمًا الْقِيمَةِ عَلَى رَقْبَتِهِ شَاهَ لَهَا نُعَاءٌ يَقُولُ يَارَسُولَ اللَّهِ أَغْشَى فَاقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتَكَ لَا أُفْلِئُ أَحَدُكُمْ يَجْهُنَّمَ يَوْمًا الْقِيمَةِ عَلَى رَقْبَتِهِ نَفْسُ لَهَا صِيَاحٌ فَيَقُولُ يَارَسُولَ اللَّهِ أَغْشَى فَاقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتَكَ لَا أُفْلِئُ أَحَدُكُمْ يَجْهُنَّمَ يَوْمًا الْقِيمَةِ عَلَى رَقْبَتِهِ رِقَاعٌ تَخْفُقُ فَيَقُولُ يَارَسُولَ اللَّهِ أَغْشَى فَاقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتَكَ، لَا أُفْلِئُ أَحَدُكُمْ يَجْهُنَّمَ يَوْمًا الْقِيمَةِ عَلَى رَقْبَتِهِ صَامِتٌ فَيَقُولُ يَارَسُولَ اللَّهِ أَغْشَى فَاقُولُ لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتَكَ.
(بخاري- مسلم بالفاظ مسلم)

43. An Abie Hurairah qaala, qaama fiена Rasulul'lahi Sallallahu Alaihi Wasl'lama zata yaumin, fazakaral ghulula fa'azzamahu wa'azzama amrahu summa qaala la ulfiyan'na ahadakum yajiu yaumal qiyamati alaa raqabatihi baeerul lahu rughaun yaqoolu ya rasulal'lahi aghisni, fa'a qaulu la amliku laka shai'an, qad ablaghtuka la ulfiyan'na ahadakum yaji'u yaumal qiyamati alaa raqabatihi farasul lahu hamhamatun yaqoolu yarasu'lal'lahi aghisni fa'a qaulu la amliku laka shai'an qad ablaghtuka, la ulfiyan'na ahadakum yajiu yaumal qiyamati alaa raqabatihi shatul laha sughaun yaqoolu ya rasulal'lahi aghisni fa'aqoolu la amliku laka shai'an qad ablaghtuka la ulfiya'na ahada kum yajiu yaumal qiyamati alaa raqabatihi nafsul laha siyahun fayaqulu ya rasulal'lahi aghisni fa'aqoolu la amliku laka shai'an qad ablaghtuka la ulfiyan'na ahadakum yajiu yaumal qiyamati alaa raqabatihi riqoun takhfuqu fayaqoolu ya rasu'lal'lahi aghisni fa'aqoolu la amlika laka shai'an qad ablaghtuka, la ulfiyuna ahadakum yajiu yaumal qiyamati alaa raqabatihi saamitun fayaqoolu ya Rasulal'lahi aghisni fa'aqoolu la amliku laka shai'an qad ablaghtuka.

43. Abu Hurairah reports that one day the Prophet haranged in our midst in which the concealment (stealth) of the spoils of war was presented with great stress. Then he went on to say: "I would not like to find any of you on Doomsday with a camel grunting on his neck and his calling me to his aid (to save him from this punishment for his sin). And I may answer that I could not do anything to ameliorate the situation since I had already warned him in the life of the world. I should not find any of you

on the Day of Reckoning in this plight that a horse be neighing on his neck, and he requesting me to rush to his aid and I may say to him that I could do nothing for him there, since I had already warned him in the life of the world. I would hate to see any one with a goat bleating on his neck on Doomsday and he calling me to his rescue and I answering Him saying that I could not help him there in the least since I had fore-warned him in the life of the world. I would not like to see any of you in this sad plight that rags of cloth be fluttering at his neck and he calling me to save him from this disgrace and torment and I showing my inability towards it off from him saying that I had already informed him about it in the life of the world. I would not like to see any of you on Doomsday with gold and silver hanging from his neck and he appealing to me for help and I turning down his request saying that I could do nothing to rescue him from this punishment of his sin since I had already warned him.

—Bukhari, Muslim in the words of Muslim

Exposition: Animals crying and rags of cloth fluttering signify that thefts of the booty cannot be concealed on that day. Every crime shall cry out loudly proclaiming itself and exposing the perpetrator. It is, however, to be noted that it will not be limited to the stealth of the booty. Every major crime shall proclaim itself and disgrace the criminal in the eyes of the entire humanity. May Allah save every Muslim from this ignominious end and grace him with repentance and seeking forgiveness before it is too late.



III. DEVOTIONAL ACTS (WORSHIP)

1. THE IMPORTANCE OF SALAT (PRAYER)

(٢٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَيْتُمْ لَوْ أَنَّ نَهَرًا مِنْ بَابِ أَحَدٍ كُمْ يَغْتَسِلُ فِيهِ كُلُّ يَوْمٍ خَمْسًا، هَلْ يَقْعِي مِنْ ذَرَنِهِ شَيْءٌ؟ قَالُوا لَا يَقْعِي مِنْ ذَرَنِهِ شَيْئٌ قَالَ فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُوا اللَّهُ بِهِنَّ الْخَطَايَا.
(بخاري، مسلم، أبو هريرة)

44. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ar'a'itum lau an'na nahram bibabi ahadi kum yaqhtasilu fiehi kul'la yaumin khamsan, hal yabqaa min daranihi shai'un? qaalu la yabqaa min daranihi shai'un qaala fazaalika masalus'salawaatil khamsi yamhul'lahu behinnal khataya.

44. The Prophet said, "If a stream is running by the doorstep of any one of you and he takes bath in it five times every day, can there still remain any dust or filth on his body." The companions replied that there is no likelihood of any dirt being left on his body. The Prophet said, "the same can be said about prayer. Allah obliterates sins of His servants through prayers.

—Bukhari, Muslim, Abu Hurairah

Exposition: In this tradition it has been stated that prayers become the means of forgiveness of sins of men. And this the Prophet illustrated by means of an abstract example. Prayer creates in man's heart a sense of gratitude as a result of which he advances regularly and it takes off this mind from disobedience, so much so that if there is a slip on his part it is not international. He at once comes down to his knees before his Lord and asks forgiveness for it between tears and sighs.

(الف) عَنْ أَبْنَى مَسْعُودٍ قَالَ إِنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَةَ فَاتَّى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَأَنْزَلَ اللَّهُ تَعَالَى. "وَاقِمْ الصَّلَاةَ طَرْفَ النَّهَارِ وَرَلْفَامِ الظَّلَلِ،

إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ. ”فَقَالَ الرَّجُلُ إِلَيْهِ هَذَا؟ قَالَ لِجَمِيعِ أُمَّتِي كُلُّهُمْ .
(بخاري مسلم)

(A) Anibni masoodin(razi.) qaala inna rajulan asaba minimra'atin qublatan faatan'nabiy'ya Sallallahu Alaihi Wasallama fakhbarahu, fa'anzalallahu ta'ala."wa'aqimis'salata tarafayin' nahari wazulafam minal'laili, in'na'lhasanati yuzhibnas'sayyiaati." faqalar'rajulu aa'li haza? qaal lijameei ummatie kullihim.

(A) *Abdullah Ibn Mas'ood* says that a certain person kissed a woman (a stranger-out of wedlock). Then he came to the Prophet and told him about it. The Prophet recited the following Quranic verse. 'And establish regular prayers at the two ends of the day and the approaches of the night: For, those things that are good remove that are evil. (Q.XI:114) At this that person asked him whether it was for his individual case (or on a general basis). The Prophet replied, "No, it is for my entire Ummah."

—Bhukhari, Muslim

Exposition: This tradition further explains the point made in the preceding report, in which it had been pointed out that prayer becomes an expiation for sins. The person mentioned in this tradition is a believer and not a habitual sinner. But he was a human being who can err, and not an angel, and at the impulse of the moment kissed a strange woman on the way. This upset him so much that he came to the Prophet and submitted that he had been guilty of a culpable sin and should be cleaned by enforcement of the law. The Prophet, however, recited the Quranic verse quoted above, in which Allah has ordered the believers to establish regular prayers during the day and part of the night, and concluded it with the words: For those things that are good remove that are evil, meaning that prayers expiate sins. At this the person concerned was satisfied and his mind was no more agitated. This, by the way, shows the high standard of training that the Prophet had imparted to the companions.

(ب) ٢٥- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسُ صَلَواتٍ إِنْ افْتَرَ ضَهْنَانَ اللَّهِ تَعَالَى مَنْ أَحَسَنَ وَضُوءَهُنَّ وَصَلَاؤُهُنَّ لِوَقْتِهِنَّ وَاتَّمَ رُكُونَهُنَّ وَخُشُوْعَهُنَّ كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ وَمَنْ لَمْ يَفْعُلْ فَلَيْسَ لَهُ عَلَى اللَّهِ عَهْدٌ، إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ.
(ابوداود- عباده بن صامت)

45. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama khamsu salavati niftara zahun'nal lahu ta'alaa man ah'sana wuzu'a hunna wasal'la hunna liwaqtihinna wa'atam'ma rukuahun'na wakhushu ahun'na kana lahu alal'lahi ahdun an yaghfiralahu wamal lam yaf'al falaisa lahu alal'lahi ahdun, in sha'a ghafara lahu wa'in sha'a az'zabahu.

45. The Prophet said, "These are the five prayers (during the day and the night) which Allah has made obligatory for his servants. So he who made ablution in the best manner and offered prayers at their appointed times, performing bowing and prostrations gracefully with his heart bowed before Allah, Allah took upon Himself absolution for him. And those who failed to do it are beyond the pale of Allah's covenant. He may forgive them if He is so pleased or chastise them at will."

(٢٦) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ الصَّلَاةَ يَوْمًا فَقَالَ مَنْ حَفَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاهَةً يَوْمَ الْقِيَمَةِ وَمَنْ لَمْ يُحَفِظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُورًا وَلَا بُرْهَانًا وَلَا نَجَاهَةً (مُكْثُونَةً)

46. An Abdillahi' bin Amribnil' Aasi anin'nabiy'yi (Sallallahu Alaihi Wasal'lama) an'nuhuz zakaras'salata yauman, faqala man hafaza alaiha kanat lahu nuran vaburhanav vanajatan yaumal qiyamati wamal'lam yuhafiz alaiha lam takul lahu nurav valaburhan'v valanajatan.

46. *Abdullah ibn Amr bin-al-As* reports that the Prophet one day harangued on the theme of prayer and said, "Those who take care of their prayers assiduously, they will become light for them and pleased with Allah for their salvation. As for those failing in such exercise of protection of their prayers. They will neither become light for them nor plead on their behalf nor become a means of their absolution.

— *Mishkat*

Exposition: *Muhafizat* (protection) is the word used in the Arabic original which means taking utmost care of something. That means one should always be on one's guard whether he has performed ablutions properly, is offering prayers punctually at their prescribed times and his acts of prayer, bowing and prostrations have been graceful. And lastly he must keep an eye on the degree of concentration in the devotional acts; whether

he has focussed his attention on Allah or his mind has been wandering in the affairs of the world and occupied with other stray thoughts. Apparently enough one who is mindful of his prayers in this manner is sure to serve Allah in other walks of like as well and likely to succeed in the Hereafter.

(٢٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ
حَتَّىٰ إِذَا أَضَفَرَتْ وَكَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَنِ قَامَ فَقَرَأَ بِعْدًا لَا يَذْكُرُ اللَّهَ فِيهَا لَا قَلِيلًا.
(مسلم، ان۷)

47. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama tilka salatul munafiqi yajlisu yarqubush shamsa hatta izasfar'rat vakanat baina qar'niyash shaitani qaama fanaqara arba'al la yazkurul laha fieha illa qaliela.

47. The Prophet said, "The hypocrite puts off his prayer while the sun becomes pale (about to set) which is the hour of worship of the sun for the polytheists. He gets up and in great haste offers four rak'ats (units) of (Asr) prayer (like a hen pecking on grain in quick succession.) He does little remember Allah in his prayer."

— Muslim, Anas

Exposition: The tradition brings out the difference in the prayers of the true believers and those of the hypocrites. A believer offers his prayers at regular hours punctually, his bowing and prostrations being graceful and his attention concentrated on Allah. Whereas the hypocrite is not regular in his prayers performing bowing and prostrations half-hearted and carelessly his mind wandering and concentrated on things material. Every prayer, for that matter, is important but the *Fajr* (early morning, pre sunrise) and' *Asr* (late afternoon, pre sun-set) prayers have importance and excellence of their own. *Asr* is the busiest time of the day, engaging utmost attention of the businessmen, and hence, unmindfulness in the matter of duty to Allah. If a believer's conscience is not wakeful *Asr* prayer is most likely to be endangered. As for the *Fajr* prayer, greater importance is attached to it because early morning is the time of deepest slumber and if *iman* or belief in Allah is not alive, breaking sweet slumber and jumping out of a cosy bed is not humanly possible.

(٣٨) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَاقِبُونَ فِيْكُمْ مَلَئِكَةٌ^١
بِاللَّيْلِ وَمَلَئِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ
يَعْرُجُ الَّذِينَ بَاتُوا فِيْكُمْ فَيَسَّالُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرْكُتُمْ
عِبَادِي؟ فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلِّونَ وَاتَّنَاهُمْ وَهُمْ يُصَلِّونَ.

(بخاري - مسلم - ابو هريرة)

48. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama yata'aqboona fieku mala'ikatum bil'laili yamala'ikatu bin'nahari vayajtami'una fisalatil fajri vasalatil asri, sum'ma ya'rujul lazeena baatu fieku fayasalahum rab'buhum wahuwa a'alamu bihim kaifa taraktum ibaadie? fayaqooluna tarak'na hum vahum yusalloona va'atainahum vahum yusal'loona.

48. The Prophet said, "The angels keeping watch over men's affairs during the day and the night, change duties and come together in *Fajr* and *'Asr* prayers. Then those that have been with you go to their lord and Cherisher who enquires of them about His servants (on earth) and their activities. They submit that when they went to them, they found them praying. And leaving them too they found them in the same devotional act.

— *Bukhari Muslim, Abu Hurairah*

Exposition: The tradition very vividly brings out the importance of *Fajr* and *Asr* prayers. *Fajr* prayer is attended by the angles of the night watch, as also those coming down to take over charge from them. Similarly, *Asr* prayer is joined by both the angles together with the believers attending the congregation. What greater luck can be imagined by Muslims than their joining the ranks of the angels in these two prayers.

(٣٩) عَنْ عُمَرِبْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَتَبَ إِلَى عَمَالِهِ أَنَّ أَهْمَمَ أُمُورِكُمْ عِنْدِي
الصَّلَاةُ فَمَنْ حَفِظَهَا وَحَفَظَ عَلَيْهَا حَفِظَ دِينَهُ وَمَنْ ضَيَّعَهَا فَهُوَ لِمَا سِوَاهَا أَضَيَّعُ.
(مشكوة)

49. An Umarabnil khattabi (razi.) annahu kataba ilaa um'malihi an'na aham'ma umurikum indiyas'salaatu faman hafizaha vahafaza alaiha hafiza dinahu waman zay'ya'ha fahuva lima siva ha azyau.

49. *Umar bin Khattab* reports that he wrote to all his governors that the most important among their duties is prayer. Whoever will take care of his prayer keeping a vigilant eye over it, shall have protected the entire Faith. And one who allows it to go waste, will of a surety, destroy other things sooner.

—Mishkat

(٥٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَةُ يُظْلَمُونَ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلٌّ
إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌ نَشَافٌ عِبَادَةُ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا
خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ وَرَجُلٌ تَحَبَّابِيَ اللَّهِ اجْتَمَعَ عَلَيْهِ وَتَفَرَّقَ عَلَيْهِ وَرَجُلٌ
ذَكَرَ اللَّهَ خَالِيًّا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ اُمْرَأَةٌ ذَاتُ حَسْبٍ وَجَمَالٌ فَقَالَ إِنِّي
أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَفَهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَاتُنْفِقُ يَمِينُهُ.
(تَعَقُّلُ عَلَيْهِ - أَبُو هُرَيْرَةَ)

50. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama sab'a'tun yuzil'luhumul lahu fie zil'lihi yauma la zil'la il'l'a zil'lahu imamun adilun washab'bun nasha'afi ibadatil lahi, warajulun qalbuhi mual'laqum bilmasjid iza kharaja minhu hat'taa ya'uda ilaihi warajulani tahab'ba fil'lahi ijtama'a alaihi watafar'raqa alaihi warajulun zakaral'laha khaliyan fafazat ainahu, warajulun da'athumratun zatu hasabin wajamalin faqala in'ni akhafullah warajulun tasad'daqa bisadaqatin fa'akhfaha hat'ta la ta'alama shimaluhu matunfiqu yaminuhu.

50. The Prophet said, "Seven (types of) persons shall be provided shelter by Allah's special provision (on Doomsday) when there will be no other shade anywhere. The first of them will be a just ruler, the second a person whose youth was spent in worshipful, devotion and obedience to Allah. The third will be the person whose heart is all the time in the mosque; when he has come out of the mosque he is eagerly, waiting to enter it again for the next prayer. The fourth entitled to that privilege will be the two persons whose friendship rests entirely on Allah and His Faith. This sentiment brings them together and they part also with the same feelings. The fifth will be the person who remembered Allah in solitude and tears welled up in his eyes. The sixth will be the person who was encouraged and enticed

by a high placed charming woman inviting him to sin and he rejected her offer for fear of Allah alone. And the seventh will be the person who gave his substance in the way of Allah so secretly that his left hand was not aware of what the right hand gave away.

— *Unanimous, Abu Hurairah*

(٥١) عَنْ شَدَّادِبْنِ أُوسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَقُولُ مَنْ صَلَّى
يُرَاءِي فَقَدْ أَشْرَكَ، وَمَنْ صَامَ يُرَاءِي فَقَدْ أَشْرَكَ، وَمَنْ تَصَدَّقَ يُرَاءِي فَقَدْ أَشْرَكَ.
(منداح)

51. An Shad'dadibni Ausin qaala samie'tu Rasulal'lahi (Sallallahu Alaihi Wasal'lama) yaqoolu man sal'laa yura'ie faqad ashraka, waman saama yuraie faqad ashraka, waman tasad'daqa yura'ie faqad ashraka.

51. *Shaddad bin Aus* reports that he heard the Prophet saying, "Whoever offered prayer for show took partners with Allah, and who fasted for show also gave partners to Allah, and whoever gave in charity for show joined others with Allah.

— *Musnad Ahmad*

Exposition: In this report the Prophet has impressed upon us that whatever good deed is done by man, it should aim solely, at seeking the countenance of Allah, It should be his sincere and clear intent that this is his Master's commandment and he himself has His pleasure at heart. Whatever virtuous deed is done to please others or to appear godly and virtuous in their sight is not only worthless but incriminating in the sight of Allah. Value if any can be attached to only those sincere good deeds that have been performed with the intent of pleasing Allah alone.

2. CONGREGATIONAL PRAYER

(٥٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْجَمَاعَةِ
تَفْضُلُ صَلَاةِ الْفَدَى بِسَبْعٍ وَعَشْرِينَ ذَرَجَةً.
(بخاري - مسلم - عبد الله بن عمر)

52. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama salaatul

jama'ati tafzulu salaatal faz'zi besab'in wa'ishriena darajatan.

52. The Prophet said, Prayer said in congregation is twenty seven times greater in excellence than the prayer offered by a person individually, isolated from the party of believers (without excuse acceptable to the Islamic Shariah).

— *Bukhari, Muslim Abdullah bin 'Umar*

Exposition: In the text of the Arabic original the word 'Fazze' means one living in perfect isolation. In congregational prayer, all sorts of people and from every walk and station in life, the rich and the indigent, well dressed and in tatters, stand shoulder to shoulder. To those with a superiority complex due to their rank in society and their opulence, standing so close to a lowly servant of Allah is abhorrent. So they pray in their houses individually. The Prophet prescribed congregational prayer in preference to individual prayer in one's closet or in the mosque separately, as the most effective cure of this malady (superiority complex).

Again, it's a common experience that in congregational prayer whisperings of Satan are reduced and communion with Allah is comparatively of higher order. For this reason the excellence of congregational prayer, according to the Prophet, is twenty seven times greater than the individual prayer. The same fact has been given prominence in the ensuing tradition (No. 54).

(٥٣) إِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ أَكْثَرٌ مِّنْ صَلَاةِ وَحْدَةٍ مَعَ رَجُلٍ
أَكْثَرٌ مِّنْ صَلَاةِ وَحْدَةٍ مَعَ الرَّجُلِ، وَمَا أَكْثَرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ.
(ابوداود۔ ابی بن کعب)

53. Inna salaatar' rajuli ma'ar'rajuli azkaa min salaatihi
vahdahu salaatuhu ma'a rajulaini azka min salaatihi
ma'ar'rajuli, vama aksara fahuwa ahab'bu ilal'lahi.

53. The Prophet said, "The prayer of man which he says with another person is much more helpful in the growth and development of his belief and faith than the one he offers individually. And the prayer he says with two persons improves his belief more than that said with one person. And the larger the number of men in the congregation the more pleasing to

Allah it becomes. (Communion with Allah is enhanced).

—Abu Daood, Abi Ibn Ka'ib

(٥٣) مَامِنْ ثَلَاثَةِ فِي قَرْيَةٍ وَلَا بَدْرُ لَا تَقُامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ
الشَّيْطَنُ، فَعُلِّنَكَ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذَّئْبُ الْقَاصِيَةَ.
(ابوداؤد۔ ابو دراء)

54. Ma min salaasatin fie qaryatin vala badvin la tuqamu fiehimus'salaatu illa qadistahvaza alaihimush shaitaanu, fa'alaika bil'jama'ati fainna'ma yakuluz ziebul qasia.

54. In a city or village with three believers if congregational prayer is not said (to sanctify it), Satan gets hold of them so you should impose upon yourself as an obligation to say your prayers in congregation, since the wolf devours only the lone goat straying from (the protection of) the flock and the shepherd.

—Abu Da'ood, Abu Darda,

Exposition: This tradition states the fact that those offering prayer with the congregation are blessed with the mercy of Allah and they are under His protection. But if congregation is not established as a regular practice Allah withdraws his protection from them and they become an easy prey to Satan. And then he (the evil one) preys upon them as he is pleased and drives them in any direction he likes. It is just like a flock of goats that normally lives under dual protection of the shepherd and the strength that is in unity and togetherness, and the wolf, does not find it easy to prey upon them. And in case a foolish goat strays much against the design of the shepherd, it becomes an easy prey to the wolf, since it is weak, unable to protect itself, and has also deprived itself of the protection of its master.

(٥٤) مَنْ سَمِعَ الْمُنَادِيَ فَلَمْ يَمْنَعْهُ مِنْ اِتَّبَاعِهِ عُذْرٌ..... قَالُوا وَمَا الْعُذْرُ؟ قَالَ
خَرُقٌ اَوْ مَرَضٌ..... لَمْ تُقْبَلْ مِنْهُ الصَّلَاةُ اَلَّا تُصْلَى.
(ابوداؤد۔ ابن عباس)

55. Man saimial munadiya falam yamna'hu min ittiba'ih
uzrun..... qaalu wamal uzru? qaala khaufun avmaraza.....
lam tuqbal minhus'salaatul lati sal'la.

55. The Prophet, says, "The person who heard the call of the *Muazzin* (crier/caller) calling to Allah (prayer at the mosque) and he has no excuse to prevent him from rushing to attend to his call, his prayer that he says singly (at home or in the mosque alone) shall not be acceptable (On Doomsday). People asked the Prophet what he meant by excuse, and which were those things that become excuses (acceptable to the Islamic Shariah)? "The Prophet replied, "Fear and illness."

— Abu Da'ood, Ibn Abbas

Exposition: In this tradition "fear" means dread of danger to life due to an enemy or a beast of prey or a poisonous snake. And "illness" here refers to that condition of man which can prevent him from attending the mosque. A strong gale (stormy wind), torrential rains and severe cold also become excuses. However, it must be borne in mind that coldness of the cold countries of the world is not an excuse for absenting oneself from the congregation. only in the tropical countries in winters a severe cold wave may prove fatal as it does usually in our own country and the neighbouring ones. Such unusual cold casually is undoubtedly an excuse. Similarly if the calls of nature at the critical juncture are so compelling that they cannot be deferred, may become reasonable excuses, since another tradition forbids a person to offer prayer when he is ill at ease due to two afflictions distressing him simultaneously.

(٥٦) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ رَأَيْتَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مَنَا فِي قَدْرِ عُلَمَاءٍ أَوْ مَرِيضٍ، إِنْ كَانَ الْمَرِيضُ لَيُمْشِي بَيْنَ رِجْلَيْنِ حَتَّىٰ يَأْتِيَ الصَّلَاةَ، وَقَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) عَلِمْنَا سُنَنَ الْهُدَىِ، وَإِنَّ مِنْ سُنَنِ الْهُدَىِ الصَّلَاةُ فِي الْمَسْجِدِ الَّذِي يُؤَذَّنُ فِيهِ، وَفِي رِوَايَةٍ قَالَ مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدَّاً مَسْلِمًا فَلْيَحْفَظْ عَلَىٰ هَذِهِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادَىٰ بِهِنَّ، فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدَىِ وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَىِ، وَلَوْ أَنَّكُمْ صَلَيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَّتُمْ.

(صل)

56. An Abdil'lahibni Masoodin qaala ra'aituna vama yatakhla'lu anis'salaati il'la munafiqun qad ulima nifaquhu au'marizun, in kaana'l mariez u layamshie baina rajulaini hat'ta ya'tiyas salaata, waqaala inna rasulal'lahi (Sallallahu

Alaihi Wasal'lama) al'lamana sunanal huda, va'inna min sunanil hudas'salaata filmasjidil' lazei yuaz'zamu fiehi, vafie riwayatin qaala man sar'ahu an y'alqal'laha ghadam'musli-man fal'yuhafiz alaa hazihi'salawaatil khamsi haisu yunaada bishin'na. fain'nal laha shra'a lenabiy'yikum sunanal huda vain'nahunna min sunanilhuda. valau an'nakum sal'laitum fie buyutikum kama yusal'li mutakhallifu fie baitihi lataraktum sun'nata nabiy'yukum valau taraktum sun'nata nabiyiyikum lazalaltum.

56. *Abdullah bin- Masood* reports that (during the life time of the Prophet) none of us remained behind in attending congregational prayer save the hypocrites whose hypocrisy was an open secret. Those whom the physical disability prevented due to sickness or some other cause, had also to stay away from the mosque. However, it is reported that even the sick persons, too weak to walk, came to attend the congregation supported by two brethren serving as crutches. Abdullah Ibn Masood stated in this connection that the Apostle of Allah had taught us *Sunnah-al-Huda*. By *Sunnah-al-Huda* are meant those *Sunahs* (or ways which have a legal authority and the ummah has been ordered to put them into practice). And among these Sunnahs is that prayer also which must be offered in a mosque where *Azan* (call for prayer) is given. And in another tradition he is said to have reported that a person who likes to meet Allah tomorrow (Doomsday) as a submissive and obedient slave of Allah, should take utmost care of these five (obligatory) prayers and should offer them in the mosque in congregation, since Allah has taught your Prophet *Sunnah-al-Huda* and these prayers fall under this Sunnah. And if you will pray in your houses as these hypocrites do, you will have discarded the way of your Prophet. And giving up the way of the Prophet you will have lost *Sirat-e-Mustaqeem* (The Right Path.)

—Muslim *Abdullah Ibn Mas'ud*

3. LEADING THE PRAYER

(٥٧) عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَمَامُ

ضَامِنٌ وَالْمَوْذَنُ مُؤْتَمِنٌ. اللَّهُمَّ ارْشِدِ الْأَئِمَّةَ وَاغْفِرْ لِلْمُؤْذَنِينَ.

(ابوداود)

57. An Abie Hurairata qaala- qaala rasulul'lahi Sallallahu Alaihi Wasal'lamal imamu zaminun valmuaz'zinu mutamanun. allahum'ma arshidil aa'immata vaghfir lilmuazzineena.

57. *Abu Harairah* reports that the Prophet said, "Imam (leader of the Prayer) is a surety and the *Muazzin* (crier) is a trustee. O Allah. Make those leading the prayers virtuous and O Allah! Forgive those calling people to prayer".

—*Abu Da'ood*

Exposition: Imam is a surety means that he is responsible for the prayer of the people. If he is not pious and virtuous. He will spoil the prayers of all his followers. And so the Prophet prayed to Allah to make the imans virtuous. And the meaning of the crier's trustworthiness is that people have entrusted their prayer to his care and it is his duty to call them to pray at the appointed hours so that they on listening to his call make preparations and join the congregation easily in time. If he is not regular and punctual in his call to prayer. It is possible that some people may miss the congregation entirely or a few rak'ats (units of prayer).

This tradition on the one hand directs the *Imams* and *Mu'azzins* to realize fully their responsibilities, and on the other the Ummah is being instructed to select and appoint only virtuous and God-fearing men as *Imams* and to call men to prayer only responsible (duty conscious) persons should be appointed as *Mu'azzins*.

(٥٨) إِنَّ النَّبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيَخْفَفْ فَإِنَّ

فِيهِمُ الْضَّعِيفُ وَالسَّقِيمُ وَالْكَبِيرُ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطُولْ مَا شَاءَ.

(بخاري، مسلم - ابو هريرة)

58. In'nan nabiy'ya Sallallahu Alaihi Wasal'lama qaala iza sal'laa ahadukum lin'nesi fal'yukhaffif fainna fiehimuz zaiefa vas'saqiema wal'kabiera, va'iza sal'la ahadukum linafsihu fal'yutaw'wil ma sha'a.

58. The Prophet is reported to have said, "When any one of

you leads a prayer (keeping in view the existing conditions and his congregation) should say a moderate light (brief) prayer since there will be infirm, sick and old persons following you in prayer. However, when any one of you prays (singly) he may make his prayer lengthy as much as he likes."

—Bukhari, Muslim, Abu Hurairah.

(٥٩) عَنْ أَبِي مَسْعُودٍ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي لَا تَأْخُرُ عَنْ صَلَاةِ الصُّبْحِ مِنْ أَجْلِ فَلَانِ مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ، فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَإِيَّاكُمْ أَمَّ النَّاسَ فَلَيُوْجِزُ، فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرُ وَالصَّغِيرُ وَذَالْحَاجَةُ. (متقن عليه)

59. An Abie Mas'oodin(razi.) qaala jaa'rajulun ilaa Rasulil'lahi Sallallahu Alaihi Wasal'lama faqala in'nie la atakh'kharu un salaatis subhi min ajli fulanin mimma yautielu bina, fama ra'aitun nabiy'ya Sallallahu Alaihi Wasal'lama gaziba fie mua'izatin qat'tu ashad'da mim'ma ghaziba yau'maizin, faqaala ya'ay'yu han'nasu inna minkum munaffirina, fa'ay'yukum amman nasa fal'yujiz, fain'na mivvaraihi lkabiera was'sagheera wazalhajati.

59. *Abu Mas'ood Ansari* reports that a person came to the Prophet and complained that such and such *Imam* lengthened his prayers and for this reason he went to the mosque late (to join the congregation after it had gone on for sometime). (Abu Mas'ood goes on to say) "I never saw the Prophet in such an angry mood in his harangue as on that occasion. He (the Prophet) said. "O ye people! Some of you leading prayers frighten the servants of Allah and create aversion in them. (Beware). Whoever of you leads the prayer should be brief since there will be old persons and the indigent, needy workers eager to take to their work".

—*Unanimous*

Exposition: Brevity in prayer does not mean that he should hurry through it carelessly doing justice to none of its various performances like standing, reciting the Quran, bowings and prostrations. Such a hotchpotch prayer could not be an Islamic devotional act. However, consideration of those praying with him and time and circumstances is essential. The Prophet's

example of the most considerate iman should remain as an ideal before them.

(٢٠) عَنْ جَابِرٍ قَالَ كَانَ مُعَاذُبُنْ جَبَلٌ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَاتِي فِي يَوْمٍ قَوْمَةَ فَصَلَّى لَيْلَةً مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ثُمَّ أَتَى قَوْمَةَ فَاقْتَسَحَ بِسُورَةِ الْبَقَرَةِ، فَأَنْحَرَفَ رَجُلٌ فَسَلَّمَ ثُمَّ صَلَّى وَحْدَهُ وَانْصَرَفَ، فَقَالُوا اللَّهُ نَافَقْتُ يَا فَلَانُ. قَالَ لَا. وَاللَّهُ لَا تَبْيَغْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا أَصْحَبُ نَوَاضِعَ نَعْمَلُ بِالنَّهَارِ، وَإِنَّ مُعَاذًا صَلَّى مَعَكَ الْعِشَاءَ ثُمَّ أَتَى قَوْمَةَ فَاقْتَسَحَ بِسُورَةِ الْبَقَرَةِ، فَاقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مُعَاذٍ. فَقَالَ يَا مُعَاذٍ أَفْتَأْنَ أَنْتَ؟ إِقْرَأْ وَالشَّمْسِ وَضْحَهَا، وَاللَّيْلِ إِذَا يَغْشَى وَسَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى.

(بخاري، مسلم)

60. An Jabirin qaala kana mua'azubnu jabalin yusal'li ma'n'nabiyyi Sallallahu Alaihi Wasal'lama sum'ma ya'ati fayaummu qaumahu, fasal'laa lailatam ma'n nabiy'yi Sallallahu Alaihi Wasal'lamal isha'a summa ataa qaumahu faftataha besuratil baqarati, fan'harafa rajulun fasal'lama summa sal'laa vahdahu van'sarafa, faqalu lahu nafaqta yafulanu. qala la. wal'lahi la'aatiyan'na rasulul'lahi Sallallahu Alaihi Wasal'lama, faqala ya Rasulal' lahi in'na as'haabu nawaziah na'malu bin'nahari, va'inna mua'zan sal'laa ma'akal isha'a sum'ma ataa qaumahu faftataha besuratil baqarati, fa'qbalaa Rasulul'lahi Sallallahu Alaihi Wasal'lama alaa muazin. faqala yamuazu afat'tannun anta? iqra vash'shamsi vazuhaha, wal'laili iza yaghshaa vasab'bihsma rab'bikal a'alaa.

60. *Jabir reports that Mu'az bin Jabal used to say his prayer with the Prophet at his (Prophet's) mosque (as a supererogatory prayer) and then went to his own people to lead their prayer. So one night he said, 'Isha prayer with the Prophet and then leading his own congregation started reciting Surah Baqarah (II, the longest Surah of the Quran). At this, one of his following terminated his prayer in the congregation and saying it singly went home. Other people in the congregation (after conclusion of the prayer) said to him that he had indulged in a hypocritic act. He said to them that he had done nothing of the*

sort. He would go to the Prophet and report to him (about these lengthy prayers of Mu'a'z). And so he came to the Prophet and submitted, "O Apostle of Allah. We have camels employed in irrigation (irrigate other people's crops on wages). We toil hard the whole day (and are dead tired in the evening). And Mu'az saying his (Isha) prayer here with you, in his own congregation starts reciting Surah Baqarah. (How can we stand so long after the crushing toil of the day?)" On hearing this the Prophet turned to Mu'az and said, "O M'uaz Do you want to put people in temptation. Recite Surah Shams (The sun XCI), Surah Lail (The Night XCII) and Surah A'la (The most High LXXXVII).

—Bukhari, Muslim

Exposition: The Prophet used to say Isha (late evening) prayer after the passage of one third of the night. Mu'az used to join this prayer with him as a supererogatory act. Naturally, he must have been taking some time to get to his own locality. Then leading "Isha" prayer in his own mosque he started reciting such lengthy surahs as Baqarah (II), taking sufficiently long time in finishing the prayer. And on the other side there was his congregation comprising daily wage-earners at the fag end of their physical strength by nightfall, having toiled in the groves and fields the whole day.

Under these circumstances and with such people lengthy prayers could do nothing more than compelling them to run away. With all these facts in view, the Prophet mildly, admonished Mu'az (for his over zealousness in prayer). Allah be pleased with Mu'az that through his (misplaced) zeal in devotional acts) the *Imams* of the Ummah have been cautioned for all times to come.

4. ZAKAT

(٦١) إِنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَاءِ هُمْ فَتَرَدُّ عَلَىٰ فَقَرَاءِ هُمْ .
(متفرق عليه)

61. Innal'lahe qad faraza alaihim sadaqatan tu'khazu min aghniya'ihim faturad'du alaa fuqara'ihim

61. The Prophet said, "To be sure, Allah has imposed

Sadaqah (literally charity or an act of virtue) on people as an obligatory duty. It will be realized from their wealthy persons and returned to their needy and the poor."

— *Unanimous*

Exposition: The word *Sadaqah* is used for *Zakat* also which unlike other *Sadaqat* is not optional but obligatory and a devotional act next in importance to prayer only. In this tradition *Sadaqah* has been used in this sense. In its usual (literal) sense it is that part of one's substance which he gives away in the way of Allah of his own free will. Another word used in the Arabic original is '*Turaddo*' (shall be returned) which signifies vividly that *Zakat* realized from the haves is the rightful share of the 'have nots' of the Society which must of necessity, go to them.

(٤٤) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَتَاهُ اللَّهُ مَالًا فَلَمْ يُؤْدِ زَكْوَتَهُ مُثِلَّ
لَهُ يَوْمَ الْقِيَمَةِ شُجَاعًا أَفْرَعَ لَهُ زَبَبِتَانٌ يُطْوَقُهُ يَوْمَ الْقِيَمَةِ ثُمَّ يَأْخُذُ بِلَهْزِ مَتَيْهِ يَعْنِي
شِدْقَيْهِ ثُمَّ يَقُولُ أَنَا مَالُكُ أَنَا كَنْزُكَ، ثُمَّ تَلَا وَلَا يَحْسِنُ الَّذِينَ يَتَحْلُونَ (الْأَيَّهِ).
(صَحِحَّ بُخَارِي)

62. Qaala Rasulul'Iahi Sallallahu Alaihi Wasal'lam man aatahul'lahu maalan falam yu'addi zakatahu mus'sila lahu yaumalqiyamati shuja'an aqra'a lahu zabiebatani yutav'vaquhu yaumal qiyamati sum'ma ya khuzu bilihzi mataihi yaanie shidqaihi sum'ma yaqoolu ana maluka ana kanzuka, summa tala wala yahsaban'nal'laziena yabkhaloona (al'ayat).

62. The Prophet said, "The person whom Allah endowed with wealth and he did not pay *Zakat* (due from him for his substance), it will take the shape of deadly poisonous snake with two black spots on its head (an indication of its most poisonous species) and it will become the halter on his neck. The snake gripping his jaws (with its fangs) will say to him, "I am your wealth, your treasure". Then the Prophet recited the following Quranic verses: And let not those who covetously withhold the gifts which God hath given them of His Grace, think that it will be good for them: nay, it will be the worse for them: soon the things they covetously withheld, be tied to their necks like a twisted collar on the Day of Judgement. (Q.II.80).

— *Bukhari*

(٤٣) عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا خَالَطَتِ الرِّزْكُوْةُ مَالًا قَطُّ إِلَّا أَهْلَكَتُهُ.
(مشكوة، عائشة)

63. An Ayeshata qaalat samietu Rasulul'lahi Sallallahu Alaihi Wasal'lama yaqoolu ma khalatatiz zakatu maalan qattu illa ahlakathu.

63. *Ayesha* reports that she heard the Prophet saying that the wealth from which zakat had not been taken away becomes the ruin of that wealth."

—*Mishkat, Ayesha*

Exposition: By ruination is not meant wholesale destruction of his property and other belongings. Rather, it means that the part of that wealth which was the share of the needy and the poor and he himself had no right to benefit by it, by partaking of it he ruined his belief and faith. *Imam Ahmad bin Hambal* has explained it in this way. But it has also been observed that the entire capital of the person devouring. *Zakat* due from him has all of a sudden gone down the gutter leaving him a destitute.

5. SADAQAH FITR

(٤٤) فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكْوَةَ الْفِطْرِ
طُهْرَ الصَّيَامِ مِنَ اللَّغُوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ
(ابوداود)

64. Faraza Rasulul'lahi Sallallahu Alaihi Wasal'lama zakatal fitri tuhras'siyami minal' laghvi var'rafasi vatu'matal lilmasakieni.

64. The Prophet made payment of *Sadaqah Fitr* incumbent on the believers that it may become an expiation for his shortcomings such as immodest tittle-tattle and other pursuits while fasting. And it also provides food and other necessities to the needy and the poor, who for want of means may suffer privation even on the day of Eid festivities.

Exposition: There are two conveniences in view in the imposition of *Sadaqah Fitr* (making it *wajib* - stressed but not obligatory, a degree lower than *Farz* or strictly obligatory). One

of them is making amends by spending in the way of Allah for any lapses and petty faults of a believer while fasting in the month of Ramadhan. And the other equally or more important expediency is that the 'have nots' of the society may not starve or remain naked on a day when their better of brethren are celebrating Eid merrily. They may also get at least enough to provide them a square meal and if possible meet some other petty needs. Probably that is the reason behind making it incumbent on every member of a family, young and old, even the immediately born, and great stress has been laid on paying it before Eid prayer. There is no bar on paying it earlier during the month of Ramadhan. Much better results could have been achieved if all the Muslims in a village, town or a country eligible for fasting had paid their *Sadaqah-Fitr* in an organised manner and the proceeds had been collectively managed and properly distributed.

(٦٥) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا سَقَتِ السَّمَاءُ وَالْعُيُونُ أَوْ
كَانَ عَشْرِيًّا الْعُشْرُ وَمَا سُقِيَ بِالنَّضْحِ نُصْفُ الْعُشْرِ.
(بخاري، ابن عثيمين)

65. Qaalan nabiy'yu Sallallahu Alaihi Wasal'lama fiema saqatis sama'u wal'uyoonu au'kana asariy'yal ushru wama suqiya binnazhi nisful ushri.

6. 'USHR'

(A Muslim's contribution to the Islamic State from his agro produce of their field.)

65. The Prophet said, "One tenth of the total produce of unirrigated land (due to vicinity of a river or a lake or rain-fed area) shall be collected (from the cultivator) as 'ushr', but only one twentieth (5%) of the produce of other lands that need irrigation (which involves additional expenditure as an input), shall be due from the land owner or the cultivator as the case may be.

Exposition: *Ushr like Zakat* is a powerful source of income to the public exchequer in an Islamic order but the Muslim states of today either do not care or those who make half-hearted efforts in this direction find to their dismay that

they cannot save the allocations from the crocodiles of their own agencies, middlemen and corrupt political parties. If only they could tap this source properly and distribute and manage it effectively.

7. FASTING

(٤٤) عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخَرْبَةِ يَوْمَ مِنْ شَعْبَانَ، فَقَالَ يَا أَيُّهَا النَّاسُ قَدْ أَظْلَلَكُمْ شَهْرُ عَظِيمٍ شَهْرُ مُبَارَكٌ فِيهِ لَيْلَةُ خَيْرٍ مِنْ أَلْفِ شَهْرٍ، جَعَلَ اللَّهُ صِيَامَهُ فَرِيْضَةً وَقِيَامَ لَيْلَهُ تَطْوِعاً، مَنْ تَقَرَّبَ بِخَصْلَةٍ مِنْ الْخَيْرِ كَانَ كَمَنْ أَذْى فَرِيْضَةً فِيمَا سَوَاهُ، وَمَنْ أَذْى فَرِيْضَةً فِيهِ كَانَ كَمَنْ أَذْى سَبْعِينَ فَرِيْضَةً فِيمَا سَوَاهُ، وَهُوَ شَهْرُ الصَّبْرِ. وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ، وَشَهْرُ الْمُؤْسَأَةِ. (مشكورة)

66. An Salmanal farisiyyi qaala khatabana Rasulul'lahi Sallallahu Alaihi Wasal'lama fie aakhiri yaumim min sha'bana, faqaala ya'ayyuhan'nasu qad azal'lakum shahrunk aziemun shahrunk mubarakun fiehi lailatun khairum min alfi shahr, ja'alal lahu siyamahu farizatav vaqiyama lailihi tatav'vuan, man taqrar'aba bikhaslatim minal khairi kaana kaman adda farizatan fiema sivahu, vaman ad'da farizatan fiehi kaana kaman ad'da sab'ienan farizatan fiema sivahu, wahua shahrus sabri. vas'sabru sawabuhul jannatu, vashahrul muvasati.

66. *Salman Farsi* reports that the Prophet harangued them on the last day of Shaban (the eighth month of the Islamic calendar). He said, Oye people! A month of greatness and blessing has come very close to you. It is a month one night of which is better than a thousand months. Allah has made it obligatory (for the believers) to fast in this month. And tarawih (special supererogatory prayer during the night of Ramadhan) is non-obligatory (but the Sunnah or way of the Prophet with which Allah is much pleased). Whoever does any good deed of his own free will and cheerfully too, will be equivalent in its reward to obligatory devotional acts of other months. And one who performs obligatory devotional acts in this month shall be equal to seventy such acts of other months. And the reward of

patience and perseverance is paradise. And this is the month of sympathy with the poor and the needy of the society."

— *Mishkat*

Exposition: By the words "month of patience it is intended to convey that through fasting training is imparted to the believer to persevere in the way of Allah and gain control over his natural cravings. From an appointed hour to another appointed hour a person under the command of Allah, neither eats, nor takes water nor goes unto his wife. This creates and nourishes in him the spirit of obedience to Allah. He also gets practised in the control of his emotions and cravings like hunger, thirst and sexual urge if there arises an occasion for it. The example of a believer in this world is that of a warrior who has to wage a regular war against the Satanic lusts and forces of evil all his life. If he is lacking in patience and perseverance he is sure to surrender to the enemy in the first encounter. Ramadhan is a month of sympathy means that the fasting believers who are the recipients of gifts from Allah should share with the needy of their locality some of these divine gifts making arrangements for their *Sahar* or *Sahri* as it is popularly called (a light repast before day-break) and also their *iftar* (rituals and drinks taken to break fast at sun-set).

In the text of the *Hadith* in the Arabic original the word '*Muwasat*' has been used which means sympathy in the form of financial aid. But it includes verbal consolation also.

(٦٧) مَنْ صَامَ رَمَضَانَ إِيمَانًا وَأَحْتِسَابًا غُفْرَلَةً مَاتَقْدَمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ رَمَضَانَ إِيمَانًا وَأَحْتِسَابًا غُفْرَلَةً مَاتَقْدَمَ مِنْ ذَنْبِهِ.
(تَقْتَلَ عَلَيْهِ)

67. Man saama ramazaana ie'manan va'ahtisaban ghufira lahu ma taqad'dama min zambihi waman qaama ramazaana ie'manan wah'tisaban ghufira lahu ma taqad'dama min zambihi.

67. "Whoever fasted in Ramadhan with sincere belief and an eye on the reward of the Last Day, Allah shall forgive his earlier sins. And one who said (*Tarawih*) prayer with firmness of belief and with the intent of the reward in the next world Allah shall pardon his sins of the past life."

— *Unanimous*

(٦٨) الْصِّيَامُ جُنَاحٌ، وَإِذَا كَانَ يَوْمُ صَوْمٍ أَحَدُكُمْ فَلَا يُرْفَعُ
وَلَا يُضْخَبُ، فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلِيُقْلِلُ إِنَّمَا اُمْرُهُ صَائِمٌ.

(بخاري - مسلم)

68. As'siyamu jun'natun, va'iza kaana yaumu saumi
ahadikum fala yarfus wala yas'khab, fa'in saab'bahu
ahadun au'qaatalahu fal'yaqul in nimru'un saai'mun.

68. The Prophet said, "Fasting is a shield. And on the day you are fasting you should not give vent to an obscenity not kick up a tumult and noise. And if any one tries to thrust it on you by abusing you or picking up a fight with you, you should call to mind that you are fasting. How can you indulge in exchange of obscene language or blows in a vain fight while observing the discipline of a devotional act.

— *Bukhari, Muslim*

(٦٩) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْصِّيَامُ وَالْقُرْآنُ يَشْفَعُانَ لِلْعَبْدِ،
يَقُولُ الْصِّيَامُ أَيُّ رَبِّ إِنِّي مَنْعَثُ الطَّعَامَ وَالشَّهْوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ،
وَيَقُولُ الْقُرْآنُ مَنْعَثُ النُّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ فَيُشَفَّعُانَ.

(شی، مکلہ، عبداللہ بن عمر)

69. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamas
siyamu wal'quranu yash'fa'ani lilabdi, yaqoolus siyamu ai'i
rabbi inni manatuhut'ta'ama wash'shahawati bin'nahari
fashaffieni fiehi, wayaqoolul qur'anu mana'tuhun' nauma
bil'laili fashaffieni fiehi fayushaffa'aanie.

69. The Apostle of Allah said "Fasting and the Quran shall intercede on behalf of the believer. The fast will plead saying. "O my Lord and Cherisher. I prevented him from taking his food, water and satisfying other natural urges and he abstained from them for thy sake. O my Lord and Cherisher! Accept my intercession on his behalf". And the Quran will say, "I stood between him and his sweet slumber (he himself recited or listened to the recital of the Quran at the cost of much needed sleep). So, our Lord and Cherisher grant my prayer in his favour." And Allah shall accept the humble request of both of them.

(٧٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَدْعُ قَوْلَ

الْزُّورُ وَالْعَمَلُ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدْعُ طَعَامَهُ وَشَرَابَهُ.
(بخاري، أبو هريرة)

70. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama mal lam yada'a qaulaz'zoori wal'amala bihi falaisa lil'lahi hajatun fie an yada'a ta'amahu vasharabahu.

70. The Apostle of Allah said, "The person who (in spite of fasting) did not give up telling lies and putting falsehood into practice, Allah has no interest in his abstention from food and water.

— *Bukhari, Abu Hurairah*

Exposition: Through fasting Allah intends that man should take to piety and virtue. If he failed in this behalf and did not base his life on truth, did not give up telling lies and practising falsehood and outside Ramadhan too truth does not manifest itself anywhere in his life such, a person should think seriously why he abstained from food and water.

(٤٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الظُّلْمُ أَوْ كُمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهْرُ.

71. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama kam min saa'imin laisa lahu min siyamihi illaz'zama'u wakam min qa'imin laisa lahu min qiyamihi illas'saharu.

71. The Prophet has said, "How many wretched fasting persons there are who do not gain anything from their fast save hunger and thirst and (how many are those) saying *Tarawih* pryaer (during the nights of Ramadhan who earn nothing but wakefulness (loss of sleep)".

Exposition: Like the tradition preceding immediately. This one also teaches us the lesson that while fasting one should keep in view the real aim of fasting without which it becomes an exercise in futility.

(٤٨) قَالَ حُذَيْفَةُ أَنَا سَمِعْتُهُ يَقُولُ فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَجَارِهِ يُكَفِّرُهَا الصَّلَاةُ وَالصِّيَامُ وَالصَّدَقَةُ.

(بخاري باب الصوم)

72. Qaala huzaifatu ana samie'tuhu yaqoolu fitnatur'rajuli fie ah'lihi wama lihie vajarihi yukaffiruhas salaatu was'siyamu was'sadaqatu.

72. *Huzaifa* reports that he heard the Prophet saying, "Whatever lapses or wrongs a person is guilty of relating to his household, his wealth and his neighbours, prayer, fasting and *Sadaqah* (Spending in the way of Allah) become expiation for all those shortcomings (minor offences only).

— *Bukhari, Kitab-al-Saum*

Exposition: Man falls in sin due to his wife and children. Likewise in business and in his dealings with the neighbours also there are lapses on his part. As a result of these devotional acts Allah shall forgive those sins (minor ones) provided they have not been committed intentionally, but on the impulse of the moment.

(٧٣) (فَالْأَوْهَنُونَ إِذَا صَامَ فَلْيَدْهِنْ لَا يُرَى عَلَيْهِ أَثْرُ الصَّوْمِ.)
(الادب المفرد)

73. Qaala Abu Hurairata iza saama falyad'dahin'n la yur'aa alaihi asarus'saumi.

73. *Abu Huraira* said, "When a person fasts he should oil his hair so that the effects of fasting on his person may not be so marked."

— *Al. Adab-ul-Mufrad*

Exposition: What the companion (may Allah be pleased with him) wants to tell us is this that the fasting person should abstain from exhibition of it. He should take bath, put oil in his hair, comb his beard and try to present himself lively so that the indolence and depression, the result of fasting may disappear and the door of hypocrisy may be closed.

(٧٤) (فَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْهِرُوا، فَإِنَّ فِي السُّهُرِ بَرَكَةً.)
(بخاري)

74. Qaalannabiyyu Sallallahu Alaihi Wasal'lama tasah'haru, fa'in'na fis'suhuri barakatan.

74. The Prophet said to the people, "Do take *Sahri* (a light repast before day-break in Ramadhan since) there is blessing in it."

— *Bukhari*

Exposition: The underlying idea is evident from the word blessing. Fasting from dawn to dusk, more than sixteen hours in tropical summers, is a hard enough exercise in austerity even after taking something before dawn. If a fasting person were to deny himself this reinforcement of vitalising food *Sahri* he would have to fast for a little less than twenty four hours and it would be a great strain on his health and working capacity. Even devotional acts would become a burden due to weakness. So the easiest way to lessen this hardship is to reduce this gap between two meals. All this is implied in a few words of the tradition. In another tradition it has been said, "Take help from *Sahri* to fast during the day and prepare yourself for *Tahajjud* (late night supererogatory prayer) by resting a while during the day.

— *Siesta*

(٧٥) عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَرَأُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا إِلَيْهِ فَطَرَ.

(بخاري)

75. An sahibni sa'adin anna Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala la yazalun nasu bekhairim ma aj'jalul fitra.

75. *Sahl bin Sa'ad* reports that the Prophet said, "People (the believers) would be in a healthy state (as regards belief and Faith) so long as they will be prompt in breaking fast (immediately after sunset).

— *Bukhari*

Exposition: The Muslims have been directed to break their fast as soon as the sun sets in opposition to the Jews who terminated it after darkness had prevailed, and thereby proving that they are free from the religious malaise (of the Jews).

The spirit behind every devotional act is unflinching obedience to Allah. So in fasting when that appointed hour for terminating the abstention from food and water comes, an obedient servant of Allah must obey without a moment's delay. Any attempt at exhibition of our power of endurance in this behalf would be audacity and a serious transgression on his part, a violation of his Islam (total surrender to Allah).

(٧٦) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنَّا نُسَافِرُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَعِبْ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطَرُ عَلَى الصَّائِمِ.

(بخاري)

76. An anasibni malikin qaala kun'na nusafiru ma'annabiyyi Sallallahu Alaihi Wasal'lama falam ya'ibis'samu alal muftiri walal muftiru alas'saimi.

76. *Anas bin Malik* says, "Whenever we went out on a journey with the Prophet (during the month of Ramadhan, some of us fasted, others did not. But neither the fasting person objected to those partaking of food and water, nor the non-observers objected to their fasting (In face of leave to postpone it on a journey).

—Bukhari

Exposition: The Quran permits a believer on a journey to put off fasting for future. However, those to whom it is not a hardship, it is better for them to fast. Those with a weaker will and physique should however desist, lest they become a trial for others. As for disapproval of one another, they were too good believers to taunt their brother for infirmity or over-zeal either way.

(٧٧) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَبْدِ اللَّهِ بْنِ عَمْرٍ وَالْمُؤْمِنِ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟ قَلَّتْ بَلِّي يَارَسُولُ اللَّهِ، قَالَ فَلَا تَفْعُلْ صُمُّ وَأَفْطِرْ وَنَمْ وَقُمْ، فَإِنْ لِجَسَدِكَ عَلَيْكَ حَقَّاً وَإِنْ لِعَيْنِكَ عَلَيْكَ حَقَّاً وَإِنْ لِرَوْجِكَ عَلَيْكَ حَقَّاً وَإِنْ لِرَوْرِكَ عَلَيْكَ حَقَّاً وَإِنْ بِحَسِبِكَ أَنْ تَصُومَ فِي كُلِّ شَهْرٍ ثَلَاثَةِ أَيَّامٍ.

(بخاري)

77. Qaalan nabiy'yu Sallallahu Alaihi Wasal'lama li'abdil'lahibni amrin alam ukhbar in'naka tasoomun' nahara vataqoomul laila? qultu balaa ya rasulal'lahi, qaala fala tafal sum wa'aftir vanam, waqum fa'inna lejasadika alaika haq'qan va'in'na leainika alaika haqqav va'inna lezaujika alaika haq'qav va inna lizaurika alaika haqqan va'inna bihasbika an tasooma fie kulli shahrin salaasata ay'yamin.

77. The Prophet said to Abdullah bin 'Amro bin 'As', "Is, what I have been told that you fast regularly during the day and spend the whole night praying (superegregatory prayer)?" He said, "yes, sire, that is true." The Prophet said to him,: Do not do so.

Fast at times and take rest also. Similarly enjoy sleep as well as say *Tahajjud* prayer. For, you have an obligation to your own body, your eyes, your wife and your casual visitors and guests. Fast only three days every month. That is enough for you."

— *Bukhari*

Exposition: Fasting continuously and without break and waking up the whole night, ruins one's health, particularly the eye sight is badly affected, even irreparably damaged. So the Prophet instructed him to desist from it. A believer has been taught balance and moderation in every activity. Extremism is not in a line with Islam, the faith that is in perfect unison with the natural laws working in this world of ours.

(٧٨) عَنْ أَبِي جُحَيْفَةَ قَالَ أخْيَرَ النَّبِيِّ أَمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ فَزَارَ سَلْمَانَ أَبَا الدَّرْدَاءِ فَرَأَى أَمْ الدَّرْدَاءَ مُتَبَذِّلَةً فَقَالَ مَا شَانُكِ؟ قَالَ أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا، فَقَالَ لَهُ كُلُّ فَانِي صَائِمٌ قَالَ مَا آتَاكَ إِلَّا حَتَّى تَأْكُلَ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُولُ فَقَالَ لَهُ نَمْ، فَنَامَ ثُمَّ ذَهَبَ يَقُولُ، فَقَالَ لَهُ نَمْ، فَلَمَّا كَانَ مِنْ أَخِرِ اللَّيْلِ قَالَ سَلْمَانُ قُمِ الْأَنَّ، فَصَلَّى جَمِيعًا، فَقَالَ لَهُ سَلْمَانُ إِنَّ لِرَبِّكَ عَلَيْكَ حَقًا، وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًا، وَإِنَّ لِأَهْلِكَ عَلَيْكَ حَقًا فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ. فَاتَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ سَلْمَانُ.

(بخاري)

78. An Abie Juhaifata qaala aakhan nabiyyu Sallallahu Alaihi Wasal'lama baina salmana va'abid'darda'i, fazara salmanu abad'darda'i fara'a um'mad darda'i mutabaz'zilatan faqaala ma shanuki? qaalat akhuka abud'darda'i laisa lahu hajatun fid'dunya faja'a abud'darda'i fasana'a lahu ta'aman, faqala lahu kul fa'inni sa'imun qaala ma ana be'aaklin hat'taa ta'kula, falam'ma kaanal lailu zahaba abud'darda'i yaqoomu faqaala lahu nam, fanama summa zahaba yaqoomu, faqaala lahu nam, falamma kaana min aakhirl'laile qaala salmanu qumil'aana, falsal'laya jamie'an, faqaala lahu salmanu inna lirab'bika alaika haqqan, va'inna linafsika alaika haqqan, inna li'ahlika alaika haqqan fa'ati kulla zi haq'qin haqqahu. fa'atan nabiyya Sallallahu Alaihi Wasal'lama, fazakara

zaalika lahu faqaalan nabiyyu Sallallahu Alaihi Wasal'lama sadaqa salmanu.

78. *Abu Juhaifa* said that the Prophet had arranged fraternisation between Abu Darda' and Salman Farsi, Salman once visited his brother Abu Darda' and noticed Umme-Darda dishevelled and shabbily dressed. Salman asked her, "What makes you so careless about your dress and embellishment?" She said in reply, "Your brother Abu Darda' has cut himself off from the affairs of this world. (Where is the need for embellishment for whom?)" Then came Abu Darda (on the scene), got food prepared for his brother visiting him and said to him, "Partake of it. I am fasting (unable to keep company at the table)." Salman insisted on his joining him, failing which he would not take food either. So Abu Darda, broke his fast and took food with Salman. When night fell Abu Darda' got up to commence his night prayer. But Salman asked him to go and enjoy sleep. So he went to his room to sleep again. Once again he got up and was again advised by Salman to take another nap. During the last hour of the night Salman himself awakened him from slumber and both of them offered Tahajjud prayer together. Then Salman said to him, "you owe a duty to your Lord and Cherisher, to yourself and to your wife. So do your duty to all of them." Then he came to the Prophet and related the whole story to him. The Prophet (on hearing the episode) said "Salman's advice was most appropriate."

—Bukhari

(٦٧) عَنْ مُجِيَّةَ الْبَاهِلِيَّةِ عَنْ أَبِيهَا أَوْ عَمِّهَا أَنَّهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ انْطَلَقَ فَاتَّاهُ بَعْدَ سَنَةٍ وَقَدْ تَغَيَّرَتْ حَالَتُهُ وَهِيَتُهُ فَقَالَ يَارَسُولَ اللَّهِ أَمَا تَعْرِفُنِي؟ قَالَ مَنْ أَنْتَ؟ قَالَ أَنَا الْبَاهِلِيُّ الَّذِي جِئْتُكَ عَامَ الْأَوَّلِ، قَالَ فَمَا غَيَّرَكَ وَقَدْ كُنْتَ حَسَنَ الْهَيْثَةِ؟ قَالَ مَا أَكَلْتُ طَعَاماً مِنْذُ فَارَقْتُكَ إِلَّا بَلِيلٌ، فَقَالَ رَسُولُ اللَّهِ عَذَّبْتَ نَفْسَكَ، ثُمَّ قَالَ صُمْ شَهْرَ الصَّبْرِ وَيَوْمًا مِنْ كُلِّ شَهْرٍ، قَالَ زِدْنِي فَيَأْتِي قُوَّةً قَالَ صُمْ يَوْمَيْنِ، قَالَ زِدْنِي، قَالَ صُمْ ثَلَاثَةً أَيَّامٍ، قَالَ زِدْنِي، قَالَ صُمْ مِنَ الْحُرُمَ وَاتُّرُكُ، صُمْ مِنَ الْحُرُمَ وَاتُّرُكُ وَقَالَ بِأَصَابِعِهِ الثَّلِاثَةِ فَصَمَّهَا ثُمَّ أَرْسَلَهَا.

(ابوداود)

79. An Mujiebatal bahiliyyati an abiha au am'miha annahu ataa rasu'lal'lahi Sallallahu Alaihi Wasal'lama sum'man

talaqa fa'atahu ba'da sanatin waqad taghayyarat halatuhu vahaituhu faqaala ya rasulal'lahi ama ta'rifuni? qaala man anta? qaala anal bahiliyyul laziz jietuka aamal aw'wali, qaala fama ghairaka waqad kunta hasanal hai'ati? qaala ma akaltu ta'amam munzu faraqtuqa illa bilailin, faqaala rasulul' lahi azzabta nafsaka. summa qaala sum shahras sabri wayaumam min kul'li shah'r'in. qaala zid'ni fa'in'na bi quwwatan qaala sum yaumainee qaala zidni qaala sum salasata ay'yamin, qaala zidni, qaala sum minal hurumi wat'ruk, sum minal hurumi vat'ruk waqaala bi'asabihis salaasi fazam'maha summa arsalaha.

79. *Mujeebah* a lady of the *Baila* tribe said about her father or uncle that he went to the Prophet (to learn his faith). He returned home and again visited him after a year, But this time his condition was totally changed. He said, "O Apostle of Allah! you do not recognize me. He (the Prophet) said, "No. introduce yourself. "He (my father or uncle) said, "sire, I am a member of Bahili tribe and had come to you last year." The Prophet enquired, "How did you come by this (extremely run down) condition? When you came here last year you were hale and hearty. But now your normal figure of a man is quite changed." He told him (the Prophet), "I have been fasting regularly since I left you last year, eating only during the nights." The Prophet said to him, "you have tormented yourself (have debilitated yourself beyond recognition by fasting regularly for one year and they were only supererogatory fasts)." Then he instructed him to fast only one day every month besides the obligatory fasting of Ramadhan for a month. He requested the Prophet to increase the number of days, saying that he had the strength (of fasting more than one day). The Prophet then said, "All right. Let there be two days of fasting every month. "He still insisted on more than that and the Prophet increased the number of days to three. He (was not satisfied and) requested for further addition to it. The Prophet said to him, Fast then during the prohibited months of the year and discontinue. Repeat the performance every year. And saying this he brought together his three fingers and let them go. (In this way he pointed out that he should fast during the months of *Rajab*, *Ze-Qa'dah*, *Zil-Hijjah* and *Muharram-ul-Haram* and miss this practice also some one year."

8. E'TEKAF SECLUSION IN A MOSQUE FOR REMEMBRANCE OF ALLAH

(٨٠) عَنْ أَبْنَىْ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ الْعَشْرَ الْأَوَّلِ مِنْ رَمَضَانَ.
(بخارى، مسلم)

80. Anibni Umara qaala kaana rasulul'lahi Sallallahu Alaihi Wasal'lama ya'takiful ashral awakhira min Ramadhana.

80. *Abdullah bin Umar* reports that the Aposlte of Allah observed *E'tekaf* during the last ten days of Ramadhan.

—Bukhari

Exposition: Normally also the Prophet was personally engaged in devotional acts and remembrance of Allah and obedience to Him. But during the month of Ramadhan he became much more enthusiastic and the last ten days, in particular, were spent entirely in the remembrance of Allah. He secluded himself in the mosque and spent all the time in supererogatory prayer, recital of the Quran, remembrance of Allah and supplication to him. He took all this trouble since Ramadhan is the month of preparation for a believer so that he might collect as much power as he possibly can for the rest of the eleven months of the year to fight against Satan and his forces.

(٨١) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَخَلَ الْعَشْرَ الْأَوَّلِ أَخِيَ الْلَّيْلِ وَإِيَقَاظَ أَهْلَهُ وَشَدَّ الْمِئَرَزَ.

81. An Ayeshata an'nan nabiyya (S.A.W.) kaana iza dakhral ashral awakhira ahyal'laila wa'aiqaza ahlahu washaddal mizara.

81. *Ayeshah* reports that with the approach of the last ten days of Ramadhan, the Prophet betook himself to prayer and other devotional acts in wakeful nights. He also awakened his consorts (so that they too might likewise spend the nights offering supererogatory prayers and Tahajjud in particular). For the devotional service to Allah, he girt his loins (meaning that he got absorbed in remembrance of Allah with all his might and utmost zeal)."

9. HAJJ (PILGRIMAGE TO THE SANCTUM OF MAKKAH)

(٨٢) عَنْ أَبِي هُرَيْرَةَ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا .
(منتقى)

82. An Abie Hurairata qaala khatabana rasulul'lahi Sallallahu Alaihi Wasal'lama faqaala ya'ayyuahan nassu qad farazal lahu alaikumul hajja fahujju.

82. *Abu Hurairah* reports that the Prophet harangued us saying, "O ye poeple! Allah has imposed Hajj on you as an obligation. So perform Hajj".

—Muntaqa

(٨٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مِنْ أَنْتُمْ هَذَا الْبَيْتُ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ .

83. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man ataa haazal baita falam yarfus walam yafsuq, raja'a kama valadathu ummuhu.

83. The Apostle of Allah said, "The person who came to visit this house (*Ka'abah*) and (while on the visit he neither did anything lustful nor disobeyed Allah in any other way) will return home in a state of purity he was at the time of his birth. (He would return free from sins because Allah would have forgiven him)."

(٨٤) عَنْ أَبِي هُرَيْرَةَ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ إِيمَانٌ مِّبْالَهٍ وَبِرٌّ سُوْلِهٍ قِيلَ ثُمَّ مَاذَا؟ قَالَ الْجَهَادُ فِي سِيْلِ اللَّهِ قِيلَ ثُمَّ مَاذَا؟ قَالَ ثُمَّ حَجَّ مَبْرُورٌ
(منتقى)

84. An Abie Hurairata qaala su'ila Rasulul'lahi Sallallahu Alaihi Wasal'lama ay'yul amali afzalu? qaala Imanum bil'lahi vabirasulihi qeela summa maaza? qaala al-jihadu fi

sabeeillahi qeela summa maza qaala sum'ma hajjum
mabrurun.

84. *Abu Harairah* reports that the Prophet was asked as to which good deed was most excellent. He said, "It is Hajj which has been free from disobedience to Allah."

(٨٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ فَإِنَّهُ قَدْ يَمْرَضُ الْمَرِيضُ وَتَضَلُّ الرَّاجِلَةُ وَتَغْرِضُ الْحَاجَةُ.
(ابن ماجه، ابن عباس)

85. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man aradal hajja fal'yata'ajjal fain'nuh qad yamrazul mariezu watazil'lur rahilatu vatarizul hajatu.

85. The Prophet said, the person who intends to perform Hajj should make haste, for it is possible he may fall ill, his camel may be lost, (the wherewithal) for undertaking the journey may no more remain with him, the way may become fraught with danger (pecuniary trouble may prevent it). it is also likely that some exigency may arise to make pilgrimage impossible for him. (So hurry up lest some misfortune befalls you and you are prevented from performing Hajj).

—*Ibn Majah, Ibn Abbas*

(٨٦) عَنْ الْحَسَنِ قَالَ - قَالَ عُمَرُ بْنُ الْخَطَّابِ لَقَدْ هَمَمْتُ أَنْ أَبْعَثَ رِجَالًا إِلَى هَذِهِ الْأَمْصَارِ فَيَنْظُرُوْ كُلَّ مَنْ كَانَ لَهُ جَدَّةٌ وَلَمْ يَحْجُّ فَيَضْرِبُوْ عَلَيْهِمُ الْجِزْيَةَ، مَا هُمْ بِمُسْلِمِينَ مَا هُمْ بِمُسْلِمِينَ.
(المنتفى)

86. Anilhasani qaala- qaala Umarubnul Khat'tabi laqad hamantu an abasa rijalan ila hazihil amsaari fayunzuru kulla man kaana lahu jidatun valam yahujja fayazribu alaihimul jizyata, maahum bemuslimeena maahum bemuslimeena.

86. *Hasan*, a Tabi'i (a follower of the companions not having met the Prophet), reports that *Umar bin Khattab* said, "It is my intention to send some men to these towns (of the Islamic territories) who may take stock of people capable of performing Hajj, but have not done it so far, and impose *Jizyah* on them

(security tax realized from non-Muslims). These people are not Muslims. (If they had been Muslims they would have performed *Hajj* long before). Muslim means one who surrendering himself to Allah. If this surrender is sincere he shall not neglect a devotional act of this magnitude in the absence of any reasonable excuse."

—Muntaqa

(٨٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ حَاجًًا أَوْ مُعْتَمِرًا أَوْ
غَازِيًّا ثُمَّ مَاتَ فِي طَرِيقِهِ كَتَبَ اللَّهُ لَهُ أَجْرَ الْغَازِيِّ وَالْحَاجِ وَالْمُعْتَمِرِ.
(مشكوة۔ ابو ہریرہ)

87. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man kharaja haajjan au'mut amiran au'ghaziyan sum'ma maata fie tarieqihu katabal lahu lahu ajral ghazi valhajji valmu'tamiri

87. The Apostle of Allah said, "the person who came out of his house and died on the way to *Makkah*, *Allah* will confer the same reward on him which has been apportioned for the *Ghazi* (fighter in the way of *Allah*), *Haji* (performer of *Hajj*) and *Mu'tamir* (performer of *Umrah* or mini *Hajj* out of season)."

—Mishkat, Abu Hurairah



IV. DEALINGS

1. HONEST LIVELIHOOD

(٨٨) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِيهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاؤِدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِيهِ.
(بخاري-مقدام بن معدى كرب)

88. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ma akala ahadun ta'amna qattu khairam min an yakula min amali yadaihi, va'inna nabiy'yal lahi da'ooda alaihis salaamu kaana yakulu min amali yadaihi.

88. The Prophet said, "Nobody ever ate more honest food than one living on the earnings of his manual labour. And the Prophet of Allah, Da'ood (King David of the Old Testament) ate from the earnings of his manual labour."

— *Bukhari, Miqdam bin Madi karb.*

(٨٩) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ طَيَّبَ لَا يَقْبِلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ يَا أَيُّهَا الرُّسُلُ كُلُّوْ مِنَ الطَّيِّبَاتِ وَأَعْمَلُوْ صَالِحًا، وَقَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اكْلُوْا مِنْ طَيِّبَاتِ مَا رَزَقْنَاهُمْ، ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمْدُدُ يَدَيْهِ إِلَى السَّمَاءِ يَأْرِبُ وَمَطْعَمَهُ حَرَامٌ وَمَشْرِبُهُ حَرَامٌ وَمَلْبُسَهُ حَرَامٌ وَغُذِيَّهُ بِالْحَرَامِ فَإِنِّي يُسْتَحِبُّ لِذَلِكَ.
(سلم-ابوهريه)

89. Qaala Rasulul'lahi Sallallahu Alaihi Wasallama innal laha tayiyibul la yaqbalu illa tayyiban, va'innal laha amaral mu'minien bima amarabihil mursaleena faqaala yaayyuhar'rasulu kulu minat'tayyibaati wa'amalu salihan, waqaala ta'alaa ya'y'yuhal laziena aamanu kulu min tayyibaati marazaqnakum, summa zakarar'rajula yatielus safara ash'asa aghbara yamud'du yadaihi ilas'sama'i ya rab'bi wamat'umuhu haraamun wamashrabuhu haramun wamalbasuhu haramun waghuzia bilharami fa'anna yustajaabu lizaalika.

89. The Apostle of Allah said, "Allah is Clean and pure and likes untainted (offers of his servant's) substance. And Allah has ordered the believers, the same he has commanded His Messengers. He ordered them, "O ye Apostle! Enjoy (all) things good and pure and work righteousness." (Q. XXIII-51). And addressing the believing servants of His He said, "O ye who believe! Eat of the good things. We have provided for you." (Q.II. 172). Then he mentioned a person who comes to the sanctum after a long (and arduous) journey. He is laden with dust and grime and raises his hands to heaven, saying, "O my lord and Cherisher! (and invokes Him profusely) although his food is tainted, his vestment is tainted and on tainted resources he has subsisted. How can the prayer and supplication of such a person be granted.

—Muslims, Abu Hurairah

Exposition: The first things stressed in this report is that Allah accepts only that *Sadaqah* (charity) which is clean and honestly earned. He does not accept offers of substance from unclean sources.

The second point is that Allah does not grant the prayer of a person who lives on dishonestly earned livelihood or from a tainted source.

(٩٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا تَنِي عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي
الْمَرْءُ مَا أَخَذَ مِنْهُ مِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ.
(بخاري-ابو هريرة)

90. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ya'tie alan'nesi zamanun la yubalil mar'u ma akhaza minhu minal halali am' minal haraami.

90. The Prophet said, "There will come a time when people will not be mindful of what they have earned is lawful or unlawful."

—Bukhari, Abu Hurairah

(٩١) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
لَا يُكَبِّسُ عَبْدٌ مَالَ حَرَامٍ فَيَتَصَدَّقُ مِنْهُ فَيَقْبَلُ مِنْهُ، وَلَا يُنْفَقُ مِنْهُ فَيُبَارَكُ لَهُ فِيهِ
وَلَا يُتُرْكَهُ خَلْفٌ ظَهِيرٌ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنَّ اللَّهَ لَا يَمْحُو السَّيِّءَ بِالْحَسَنَى

وَلِكُنْ يَمْحُو السَّيِّءَ بِالْحَسَنِ، إِنَّ الْخَيْثَ لَا يَمْحُو الْخَيْثَ.
(مَكْلُوَة)

91. An abdal lahi' bni' mas'oodin an'rashul lahi Sallallahu Alaihi Wasal'lama qaala la yaksibu abdu mala haramin fayatasad'daqu minhu fayuqbalu minhu, wala yunfiq minhu fayubaraku lahu fiehi wala yat'rukhu khalfa zahrihi il'la kaana zadahu ilan'nari, in'nallaha la yamhus say'yia bis'say'yi'i valakin yamhus say'yia bilhasani, innal khabiesa la yamhul khabiesa.

91. *Abdullah Ibn Masood* reports that the Prophet said, "A person earns wealth dishonestly from prohibited sources and unlawful means and gives from it something in the way of Allah, it will not be accepted from him. If he spends it on himself and his dependents it will be devoid of blessing. In case he leaves it behind, it will go down as his provision on his journey to hell. Allah does not blot out (one) evil with (another) evil, but removes evil with a good deed. The vile and polluted cannot wipe out the vile and polluted.

— *Mishkat*

Exposition: This tradition makes evident the fact that a good deed shall be deemed good only if done by approved means. the end in view must be clean and pure and so must be the means to accomplish it.

٩٢) عَنْ سَعِيدِ بْنِ أَبْيِ الْحَسَنِ قَالَ كُنْتُ عِنْدَ أَبْنِ عَبَّاسٍ إِذْ جَاءَهُ رَجُلٌ فَقَالَ
يَا أَبْنَ عَبَّاسٍ إِنِّي رَجُلٌ إِنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدِيٍّ وَإِنِّي أَصْنَعُ هَذِهِ التَّصَاوِيرَ
فَقَالَ أَبْنُ عَبَّاسٍ لَا أَحِدْكَ إِلَّا مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سَمِعْتُهُ يَقُولُ مِنْ صَوْرَ صُورَةً فَإِنَّ اللَّهَ مُعَذِّبُهُ حَتَّى يَنْفَخَ فِيهِ الرُّوحُ وَلَيْسَ بِنَافِخٍ
فِيهَا أَبَدًا. فَرَبَّ الرَّجُلِ رَبُوَّةً شَدِيدَةً وَاصْفَرَّوْ جَهَهَ فَقَالَ وَيْحَكَ إِنَّ أَبَيْتَ إِلَّا أَنْ
تَضْنَعَ فَعَلَيْكَ بِهَذَا الشَّجَرِ وَكُلِّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ.
(بخاري)

92. An Sa'eedibni abilhasani qaala kuntu indabni ab'basin iz ja'ahu rajulun faqaala yabna abbasin inni rajulun innama ma'ishati min san'ati yadie va'inni asna'u hazihit'tasaveera faqaalabnu abbasin la uhad'disuka illa ma samie'tu mir'rasulillahi Sallallahu Alaihi Wasal'lama samietuhu

yaqoolu man saw'wara suratan fa'innal laha muazzibuhu
 hat'ta yanfukha fiehir ruhu walaisa binafikhin fieha abadan.
 farabar'rajulu rabwatan shadidatan wasfar'ra wajhuhu
 faqaala waihaka in abaita illa an tasna'a fa'alaika bihazash
 shajari vakul'li shai'in laisa fiehi ruhun.

92. *Sa'eed bin Abul Hasan* (al Tabi' i or follower of the companions of the Prophet) reports: "I was sitting with Abdullah Ibn Abbas when there came to him a person who said to him, 'O Ibn Abbas! I am an artist and art is my means of livelihood. I paint living beings and sell them. (What is your opinion about it? Is it permitted or prohibited?).' Ibn Abbas said, I shall say nothing about it myself, but put up before you a tradition of the Prophet which I have heard from him." The person who paints a portrait (of a living object) Allah will punish him, until he has infused life into it, which he shall never be able to do. On hearing it, the face of that person became pale and he drew a long breath (both signs of his mental anguish). Ibn Abbas said to him, "If you have to do it (and it alone can fetch your bread) paint trees and lifeless objects."

—Bukhari

Exposition: The painter in this report came to have inklings about the evil in his art and all not being well with his means of livelihood. So he rushed to Abdullah Ibn Abbas to have his opinion about it. This is a sure indication of his being at heart a Muslim. If he had been devoid of fear of Allah's displeasure and had not been anxious about the validity or otherwise of his profession he would not have taken the trouble of going to and consulting Ibn Abbas.

Those who are not afraid of the accountability of the life Hereafter, care little about the approved and the prohibited.

Lately our *ulama* have shown liberality in the use of photographs as a means of identification, but its universal craze is not only wasteful but the art and profession have their pitfalls.

2. TRADE

(٩٣) عَنْ رَافِعٍ بْنِ خَدِيْجَ قَالَ- قِيلَ يَا رَسُولَ اللَّهِ أَئِ الْكِتْبُ
 أَطْيَبُ؟ قَالَ عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مُّبَرُّرٌ.
 (مشوّة)

93. An Rafe'ibni khadiejin qaala- qeela ya rasulal'lahi ay'yulkasbi at'yabu? qaala amalur' rajuli biydihi vakul'lu bai'im mabrurin.

93. *Rafi' bin Khadij* says that the Apostle of Allah was asked about the best livelihood. He said, "Working with one's own hands to earn one's livelihood and trade in which dishonesty and falsehood do not find any place."

— *Mishkat*

(٩٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحْمَ اللَّهِ رَبِّ الْجَنَّا
سَمْحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا أَفْتَضَى.
(بخاري-جابر)

94. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama rahimal lahu rajulan samhan izaa baa'a vai'zashtara va'izaqtada.

94. The Prophet said, "May Allah have mercy on the person who is liberal and polite in sale and purchase (of goods) and in the realization of his debts."

— *Bukhari, Jabir*

(٩٤) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّاجِرُ الصَّدُوقُ
الْأَمِينُ مَعَ النَّبِيِّنَ وَالصِّدِّيقِينَ وَالشَّهِادَةِ.
(ترمذى-ابو سعيد خدري)

95. Qaala Rasulul'lahi Sallallahu Alaihi Wasallamat' tajirus'sadooqul-ameenu ma'an nabiyyeena wasid'diq iena vash'suhada'i.

95. The Apostle of Allah said that the honest and trustworthy traders shall be with the Prophets, *Siddiqs* (the true) and the martyrs."

— *Tirmizi, Abu Saeed Khudri*

Exposition: *Siddiq* is the believer who has spent all his life in speaking the truth and living upto.it. He keeps a guard on it that he fulfills his covenant with Allah and his Apostle. No contradiction is noticeable at any stage in his life. He is a paragon of truth.

(٩٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّاجِرُ يُحَشِّرُونَ يَوْمَ

الْقِيمَةُ فِي جَارِاً إِلَّا مِنْ اتَّقَىٰ وَبَرُّ وَصَدَقَ .
(ترمذى-رقام)

96. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamat tuj'jaru yuhsharoona yaumal'qiyamati fuj'jaran illa manit'taqa vabar'ra vasadaqa.

96. The Prophet said, "The traders shall be raised as evil doers on the Day of Reckoning save those who took to *Taqwa* (fear of Allah) in their trade (were careful to avoid disobedience to Allah) and adopted the way of honesty (paid people their due in full) and were truthful in their dealings."

—Tirmizi Rifa'ah

(٩٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكُمْ
وَكُثُرَةُ الْحَلْفِ فِي الْبَيْعِ فَإِنَّهُ يُنْفِقُ ثُمَّ يَمْحَقُ .
(مسلم، أبو قاتادة)

97. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iy'yakum wakasrat al halfi filbai'i fa'innahu yunfiqu sum'ma yamhaqu.

97. (Warning the traders) the Apostle of Allah said, "In selling your goods abstain from swearing frequently. This practice may (temporarily) promote your trade but ultimately blessing departs from business.

— Muslim, Abu Qatadah

Exposition: It is possible for the trader to give assurance to the intending purchaser with his oaths regarding fair price and the quality of the goods, and the gullible ones may be taken in and purchase his goods for the stated price in good faith. But when they get disillusioned before long. They will say good bye to him (expose him in their circle of acquaintance) his business will be ruined through his own dishonest tactics.

(٩٨) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيمَةِ
وَلَا يَنْسُرُهُمْ وَلَا يَزَّكِيهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ . قَالَ أَبُو ذَرٍّ حَابِبُهُ وَخَسِرُوا مِنْ
هُمْ يَارَسُولَ اللَّهِ؟ قَالَ الْمُسْبِلُ وَالْمَنَانُ وَالْمُنْفِقُ سَلَعْتَهُ بِالْحَلْفِ الْكَاذِبِ .
(مسلم-ابو ذر غفارى)

98. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama

salasatun la yukal'limuhumul lahu yaumal qiyamati wala
yanzuru ilaihim wala yuzak'kihim walahum azabun aleem.
qaala Abuzar'rin khabu wakhasiru man hum ya rasulal'lahi?
qaalal musbilu wal'man'nanu wal munaffiqu sil'atahu
bilhalfil kazib.

98. The Prophet said, "Three types of people are such whom Allah will neither address, nor look at nor cleansing them (of their sins) allow them entry to heaven. Rather, they will be put to grievous torment. *Abu Zarr Ghifari* asked him. "O Apostle of Allah, who are those wretched ones?" The Prophet said, "One of them is the person who allows his trousers to go down (dangle) below his ankles out of pride. The second of them is he who humiliates and injures by reminders of his generosity, And the third is (the trader) who promotes his business with false oaths."

—*Muslim, Abu Zarr Ghifari*

Exposition: Not speaking to them and not looking at them means that Allah shall be wrathful with them and not treat them affectionately. Men also adopt the same attitude. When they are angry with anybody they neither look at him nor speak to him.

This threat of grievous penalty holds in case of those who allow their trousers to hang below their ankles out of pride and as a mark of distinction. As for a person whose trousers hangs below his ankles but it is not pride that prompts him to do it, it may be attributed to or may factually be carelessness or accident. Although the other, careless group, is also guilty of a sin, since the Prophet has prohibited it absolutely, yet their sin will not be so more grievous as that of the first group because of a more grievous sin, pride. Truth to tell, the believer does not regard any sin as paltry and light. For a faithful slave the slightest displeasure of the Master is a great calamity.

(٩٩) عَنْ قَيْسِ أَبْيَ غَرْزَةَ قَالَ كُنَّا نُسَمَّى فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ السَّمَاسِرَةَ فَمَرِئَتِنَارَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمَّانَا بِاسْمِ هُوَ
أَحْسَنُ مِنْهُ فَقَالَ يَا مَعْشَرَ التُّجَارِ إِنَّ الْيَعْ يَحْضُرُهُ اللَّغُوُ وَالْحَلْفُ فَشُوبُوهُ بِالصَّدَقَةِ.
(ابو ذر، قيس ابى غرزه)

99. An qaisin abi gharzata qaala kunna nusam'maa fie ahdi
rasulul'lahi Sallallahu Alaihi Wasal'lam'as sama sirata

famar'ra bina Rasulul'lahi Sallallahu Alaihi Wasal'lama
 fasam'mana bismin hua ahsanu minhu faqaala ya
 ma'sharat'tujjari innalbai'a yahzuruhul laghwu walhalfu
 fashubuhu bis'sadaqati.

99. *Qais Abi Gharzah* says that during the period of the Prophet we traders were called Samasirah. The Prophet once passed by us and called us by a more dignified name. He said to us, "O ye class of traders! In selling your goods there are many chances of a lot of vain talk and false oaths. So make *Sadaqah* (charity or spending in the way of Allah) a part of your business."

—*Abu Da'ood, Qais Abi Gharzah*

Exposition: The Prophet pointed out to them that in their zeal to promote their business traders at times unwittingly indulge in idle talk and at times an oath slips from their mouths. So they should of necessity pay *Sadaqah* to expiate their sins.

(١٠٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِ الْكِيلِ وَالْمِيزَانِ
 إِنَّكُمْ قَدْ رُبِّيْتُمْ أَمْرِيْنِ هَلَكَتْ فِيهِمَا الْأَمْمُ السَّابِقَةُ قَبْلَكُمْ.
 (ترني-ابن عباس)

100. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama
 li'ashaabil kaili walmiezani in'nakum qad wul'litum
 am'raini halakat fiehimal umamu's sabiqatu qablakum.

100. The Prophet addressing the traders handling weights and measures, said, "You people have been made responsible for two such operations (weighing and measuring) for which the peoples before you were annihilated (in visitations from Allah)."

—*Tirmizi, Ibn Abbas*

Exposition: What is implied here is this that if they adopted fraudulent practices, using different weights and measures for give and take, it would spell their own ruin as well as of their people as a whole. The Quran has mentioned the Ummahs steeped in this evil of short-weighing and short-measuring when giving to others and exacting full measure when at the receiving end. They were warned by their Prophets but in vain, and were doomed to destruction.

(١٠١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اخْتَكَرَ فَهُوَ خَاطِئٌ.

101. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama manihtakara fahuwa khati'un.

101. The Prophet said, "Whoever practised *ihtikar* (hoarding necessities of life with a view to create artificial scarcity thereby profiteering) is a sinner."

Exposition: *Ehtikar* means hoarding essential Commodities and dishonestly filling one's coffers when prices go up steeply. This is the common mentality of businessmen and hence the Prophet wanted to put a check on it, since it makes man hard-hearted, and cruel to people's, suffering, when Islam teaches dealings with humanity on the basis of affection and mercy.

Some of those learned in the religious lore limit *ihtikar* to cereals and not covering other commodities. There are others who do not agree with them and regard hoarders of all commodities sinners. The compiler of this book subscribes to the second view-point.

(١٠٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَالِبُ مَرْزُوقٌ وَالْمُخْتَكِرُ مَلْعُونٌ.
(سنن ابن ماجه-حضرت عمر)

102. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal jalibu mar'zooqun wal'muhtakiru mal'oonun.

102. The Prophet said, "The person who does not hoard essential commodities and maintains their supply in the market unrestricted, deserves Allah's mercy and will be given sustenance by Allah. And he who hoards with evil intent deserves damnation".

— *Sunan Ibn Majah, Umar bin Khattab*

(١٠٣) عَنْ مُعَاذٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِنَسَنَ
الْعَبْدُ الْمُخْتَكِرُ إِنَّ أَرْخَصَ اللَّهُ الْأَسْعَارَ حَزِنٌ، وَإِنْ أَغْلَصَهَا فَرِحَّ.
(مشكورة معاذ)

103. An Muazin qaala samie'tu rasulal'lahi Sallallahu Alaihi Wasal'lama yaqoolu beisal abdul muhtakiru in arkhasal lahul asara hazina, wa'in aghlaha fariha.

103. *Mu'az* reports that he heard the Prophet saying, "How wretched is the person who withholds the essential commodities (and does not release them for the market). If Allah causes them to be abundant and thereby cheap he is grieved. And when (due to scarcity) prices go up, he is pleased".

— *Mishkat, Mua'z*

(١٠٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِأَحَدٍ أَنْ يَبْيَعَ
شَيْئًا إِلَّا بَيْنَ مَاقِيْهِ، وَلَا يَحِلُّ لِأَحَدٍ يَعْلَمُ ذَلِكَ إِلَّا بَيْنَهُ.
(منتقى-واشله)

104. Qaala Rasulul'Iahi Sallallahu Alaihi Wasal'lama la yahillu li'ahadin an yabie'a shai'an illa bayyana ma fiehi, wala yahillu li'ahdin ya'alamu zalika illa bayan'ahu.

104. The Prophet said, "It is not permitted to any one to sell anything without revealing its faults if any. And it is not permitted to any one knowing these faults not to expose them clearly."

— *Mantaqa, Wasilah*

Exposition: The trader has been instructed to honestly tell the purchaser the faults (defects) of the object he is selling. Similarly a person present on the scene or even a member of the concern and acquainted with those defects has been made responsible for exposing them fully to the person purchasing the article.

The Prophet passed by a trade selling cereals. He dipped his hand into the heap of the grain and discovered that the grain below the surface was wet. He asked the trader to explain. He said in reply that it got wet in a shower. The Prophet asked him, "Why did you conceal it and not keep the wet grain exposed (so as to be visible to the purchaser)." Then he said, "Those who resort to fraud are not of us (the community of believers)."

3. LIBERALITY IN DEALING WITH THE DEBTOR

(١٠٥) إِنَّ النَّبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ رَجُلٌ يُدَّاينُ النَّاسَ فَكَانَ يَقُولُ لِفَتَاهُ

إِذَا آتَيْتَ مُعْسِرًا تَجَاهَوْزَ عَنْهُ لَعَلَّ اللَّهَ أَنْ يَتَجَاهَزَ عَنْكَ قَالَ فَلَقِيَ اللَّهُ فَتَجَاهَزَ عَنْهُ.
(بخاري-مسلم)

105 Innan nabiyya Sallallahu Alaihi Wasal'lama. qaala kaana rajulun yuda yinun'NASA fakana yaqoolu lifatahu iza ataita mu'siran tajavaz an'hu la'al'lal laha an yatajavaza an'nna qaala falaqiyal laha fatajavaza anhu.

105. The Prophet said, "There was a person who lent money to people. He instructed the person he sent out to realize his debts that he should remit the liability of a debtor in straitened circumstances, may be, Allah forgives us also (for this leniency). The Prophet added, "When the person met Allah (after death) He forgave his shortcomings."

—Bukhari, Muslim

(١٠٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يُنْجِيَ اللَّهُ مِنْ كُرَبَ يَوْمِ الْقِيَمَةِ فَلِيُنْفِسْ عَنْ مُعْسِرٍ أَوْ يَضْعُ عَنْهُ.
(مسلم-ابوقادة)

106. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man sar'ruh an yunjiyahul lahu min kurabi yaumil qiyamati falyunaffis am mu'sirin au'yaza anhu.

106. The Apostle of Allah said, "The person who likes that Allah should save him from grief and distress of the Doomsday, should give respite to the debtor or relieve him from the burden of debt.

(١٠٧) عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ أَتَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِنَّازَةٍ لِيُصْلِيَ عَلَيْهَا، فَقَالَ هَلْ عَلَى صَاحِبِكُمْ ذَيْنٌ؟ قَالُوا أَنَّعُمْ، قَالَ هَلْ تَرَكَ لَهُ مِنْ وَفَاءٍ؟ قَالُوا لَا، قَالَ صَلُّوا عَلَى صَاحِبِكُمْ، قَالَ عَلَيْيَ بْنُ أَبِي طَالِبٍ عَلَيَّ ذَيْنَهُ يَا رَسُولَ اللَّهِ فَتَقَدَّمَ فَصَلَّى عَلَيْهِ، وَفِي رِوَايَةٍ مَعْنَاهُ وَقَالَ فَكَّ اللَّهُ رِهَانَكَ مِنَ النَّارِ كَمَا فَكَّ رِهَانَ أَخِينَكَ الْمُسْلِمِ، لَيْسَ مِنْ عَبْدٍ مُسْلِمٍ يَقْضِي عَنْ أَخِيهِ ذَيْنَهُ إِلَّا فَكَّ اللَّهُ رِهَانَهُ يَوْمَ الْقِيَمَةِ.
(شرح النه)

107. An Abie sa'idinikhudriy'yi qaala utiyan' nabiy'yu Sallallahu Alaihi Wasal'lama bijanazatin liyusal'liya alaiha, faqala hal alaa sahibikum dainun? qaalu na'am, qaala hal

taraka lahu min wafa'in? qaalu la, qaala sal'lu alaa sahibikum, qaala Aliy'yubnu Abie Taalibin alay'ya dainuhu ya Rasulal lahi! fataqad'dama fasal'laa alaihi, wafie rivayatim manahu waqaala fakkal lahu rihanaka minan'nari kama fakata rihana akhikal muslimi, laisa min abdim muslimin yaqzie an akhiehi dainahu il'la fak'kal lahu rihanahu yaumal qiyamati.

107. *Abu Sa'eed Khudri* reports that a bier was brought to the Prophet for funeral prayer. He asked them if the dead person had any liabilities and the people replied in the affirmative. Then he asked them if he had left behind any legacy which could meet his debt. In answer to this the people told him that he had left nothing. The Prophet then said to them to say his funeral prayer (he could not pray for him). When Ali witnessed this situation he said, "O Apostle of Allah. I take upon myself the responsibility of paying his debt." After this the Prophet came forward and led the prayer for the dead person. According to another report, he also said, "O Ali! may Allah save you from the fire (of Hell) and may you be relieved as you have relieved this Muslim brother by taking upon yourself the responsibility of his debt. There is no Muslim who pays off the debt on behalf of a Muslim brother but Allah will relieve him (from the grief and distress of Doomsday."

(١٨) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الْذَّنْبِ
(مسلم - عبد الله بن عمر)

108. Inna Rasulal lahi Sallallahu Alaihi Wasal'lama qaala yughfaru lish'shaheedi kulla zambin illad'daina.

108. The Prophet is reported to have said, "Every sin of a person who laid down his life in the way of Allah shall be forgiven but his debts."

—Muslim, Abdullah bin 'Umar

Exposition: Both the preceding reports very vividly bring out the importance of payment of debts. The person who sacrificed even his life in the way of Allah if he was indebted and had not paid it before his martyrdom his debt shall not be condoned on the Day of Judgement, since it relates to the rights of the

servants of Allah. Unless they, (the creditors) themselves forgive him (the debtor), Allah shall not forgive him. If the debtor had the intention of paying his debts but died before he could pay them off, Allah shall call the creditor and ask him to forgive his debt for which he will be compensated in the form of the bounties of heaven, and he will relieve his debtor of the liabilities. But in case some debtor did not pay his debt before death in spite of solvency nor got it remitted by requesting the creditor to relieve him, there will be no way out for him (to be forgiven) on the Day of Judgement.

4. THE IMPORTANCE OF PAYING DEBTS AND PROHIBITION OF EVASION AND DILLY-DALLYING

(١٠٩) عَنْ أَبِي رَافِعٍ قَالَ إِسْتَسْلَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكْرًا فِجَاءَتْهُ إِبْلٌ مِنَ الصَّدَقَةِ، قَالَ أَبُو رَافِعٍ فَأَمَرْنَاهُ أَنْ أَقْضِيَ الرَّجُلَ بَكْرَةً فَقُلْتَ لَا أَجِدُ إِلَّا جَمَلًا خَيَارًا رَبَاعِيًّا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْطِهِ إِيَّاهُ فَإِنَّ خَيْرَ النَّاسِ أَخْسَنُهُمْ قَضَاءً.
(مسلم ابو رافع)

109. An Abie Raafie'in qaala istaslafa Rasulul'lahi Sallallahu Alaihi Wasal'lama bakran faja'athu ib-lum minas'sadaqati, qaala Abu Raafie'in fa'amarani an aqziar'rajula bakrahu faqulta laajidu il'la jamalan khiyaran raba'iyan, faqaala Rasulul'lahi Sallallahu Alaihi Wasal'lama a'tihi iy'yahu fa'inna khairan nasi ahsanuhum qaza'an.

109. *Abu Rafe* reports that The Prophet borrowed a young camel from somebody. When some camels were brought as *Zakat* from somewhere, he asked him to pay back his debt by giving a young camel from this lot. However, I told him that there was only one young camel, seven years old in the entire lot. And it is a very fine animal. The Prophet said, "Give that same to him. For the best person is he who pays off his debts in the best possible manner."

—Muslim, Abu Rafe

(١١٠) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَعْطُلُ الْغَنِيِّ ظُلْمٌ فَإِذَا أَتَيْتُمْ كُمْ عَلَى مَلِيءٍ فَلَيْتُمْ
(بنواري و مسلم - ابو هريرة)

110. Inna Rasulul'lahi Sallallahu Alaihi Wasal'lama qaala ma'talul ghaniy'yi zulmun fa'iza utbi'a ahadukum alaa malie'in falyatba.

110. The Prophet said, "Evasion and dilly-dallying tactics in paying off debts on the part of a perfectly solvent debtor is wrong (injustice). However, if the debtor directs the creditor to another rich person for realization of his debt, he (the creditor) should not insist on realizing it from him (the debtor) only. He should accept this term of the debtor and realize his due from the person referred to by him."

—Bukhari, Muslim, Abu Hurairah

Exposition: This is the case of a totally insolvent debtor who has somehow managed to arrange payment of his debt through some other (philanthropic) person and directs the creditor to approach him for realization of this debt. The creditor should be liberal and as an act of kindness to this poor debtor, even at the cost of a little inconvenience to himself, should not insist on taking it from him only. He should go, as directed to the person referred to for it.

(١١٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَخْدَى أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَ هَادِيَ اللَّهَ عَنْهُ، وَمَنْ أَخْدَى يُرِيدُ إِتْلَاقَهَا إِتْلَاقَهَا اللَّهُ عَلَيْهِ.
(بخاري-ابو هريرة)

111. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man akhaza amwalan'nasi yuriedu ada'aha ad'dal'lahu anhu, waman akhaza yuriedu it'lafaha at'lafahullahu alaihi.

111. The Prophet said, "The person who borrows money from people and intends to pay them back, Allah shall pay it to them on his behalf. But one who borrows and has no intention of returning it, Allah shall ruin him for this (*dastardly*) act of his."

—Bukhari, Abu Hurairah

(١١١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَئِنِ الْوَاجِدِ يُحِلُّ عِرْضَةً وَعُقُوبَتَهُ.
(ابوداود-شريف مسلم)

112. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama lay'yul

wajidi yuhil'lu ir'zahu wa'uqoobatahu.

112. The Prophet said, "Evasion of debt payment on the part of a solvent creditor, justifies his disgrace and punishment."

— Abu Da'ood, Shuraid Sulami

Exposition: Justifying disgrace and punishment means that evasion of payment of debt of a solvent creditor is a crime for which he can be lowered in the public eye and even punished. In an Islamic state with full fledged Islamic law enforce in every department of life, the administration shall met out punishment to him or adopt other methods or bringing him to law.

5. USURPATION & MISAPPROPRIATION

(١١٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَخَذَ شَبِّرًا مِنَ الْأَرْضِ ظُلْمًا فَإِنَّهُ يُطْوَقُ كُلَّ يَوْمٍ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ.
(بخاري - مسلم - سعيد بن زيد)

113. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man akhaza shibram minal arzi zulman fa'in'nahu yutaw'waquhu yaumal qiyamati min sab'i arziena.

113. The Prophet said, "Whoever wrongfully grabs somebody's land equal to the span of a hand, Allah shall put a halter round his neck of the seven earths on the Day of Reckoning.

— Bukhari, Muslim, Sa'eed bin Zaid

(١١٤) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا تَظْلَمُوا أَلَا يَجْلُ مَالُ أَمْرِيٍّ إِلَّا بِطَيْبِ نَفْسٍ مِنْهُ.
(تirmidhi)

114. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ala la tazlimu ala la yuhil'lu malumri'in illa bitibi nafsim minhu.

114. The Prophet said, "Listen to me O ye people! Abstain from doing wrong. No body's property is permitted to you until he gives it to you cheerfully (as a voluntary gift).

— Baihaqi

(١١٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَارِيَةُ مُؤَدَّةٌ

وَالْمِنْحَةُ مَرْدُودَةٌ وَالَّذِينَ مَقْضِيٌّ وَالْكَفِيلُ غَارِمٌ
(ترمذى - أبو مامّة)

115. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal aariyatu mu'addatun valminhatu mardudatun vad'dainu maqziyyun valkafielu gharimun.

115. The Prophet declared, Ariyah shall be returned. Minhah shall come to its owner, debt shall be paid back and the surety shall be compelled to pay for what he has guaranteed."

Exposition: *Ariyah* is something borrowed from somebody for temporary use and for a short time (casual not regular). Usually covering things of every day use. So it must be returned (intact) according to every norm of social customs. *Minhah* is a she-camel in full milk. The Arabs had a tradition of gifting such an animal to their less fortunate relatives and friends for the duration of the lactation period. The Prophet meant by his edict that milk was gifted and not the milch animal, which still belonged to the person making gift and must be returned after being profited by it. Similarly the loan which served the need of the borrower, must be returned to the creditor who has been his benefactor. Likewise, the surety, a middle man, known to both the persons (and trustworthy in their sight), who do not know and hence cannot trust each other, takes upon himself to make good the loss of the party trusting him, in case of failure of the other party to fulfill its commitment, is morally bound to stand by his plighted word. And there are examples of philanthropists standing surety for a grant of brief respite to a criminal condemned to death, ready to submit their necks to the executioner's axe, in case of breach of promise on the part of the criminal to be executed.

(١٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَانَةَ إِلَيْهِ مِنْ اتَّمَنَكَ وَلَا تَخُنْ مَنْ خَانَكَ.
(ترمذى - أبو هريرة)

116. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lam ad'dil amanata ilaa manie'tamanaka wala takhun man khanaka.

116. The Prophet said, "Whoever entrusted anything to your care out of respect to your trustworthiness, return the thing to

him (intact). And whoever is guilty of breach of trust do not pay him in his coin. (Adopt other permitted means for restoration of your rights).

—Tirmizi, Abu Hurairah

(١٧) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ ثَالِثَ الشَّرِيكَيْنِ مَالُمٌ يَخْنُنُ أَحَدَهُمَا صَاحِبَةً فَإِذَا خَانَهُ خَرَجَتْ مِنْهُ بِيَنْهِمَا (وَفِي رِوَايَةِ) وَجَاءَ الشَّيْطَنُ.
(ابو داود-ابو هريرة)

117. Qaalan nabiy'yu Sallallahu Alaihi Wasal'lama in'nalaha az'za vajal'la yaqoolu ana saalisush sharikaini malam yakhun ahaduhuma sahibahu fa'iza khanahu kharajtu mim bainihima (vafie rivayatin) vaja'ash shaitanu.

117. The Prophet said, "Allah says that so long as the two parties in any business are not guilty of breach of trust I am with them. But when one of the parties plays foul (guilty of breach of trust), I back out of it (that partnership), and Satan enters it."

—Abu Da'ood, Abu Hurairah

Exposition: This tradition brings out the fact that there is blessing of Allah and His mercy and support in a partnership so long as there is sincerity of relations and mutual trust. With the first signs of breach of trust enters Satan and Allah's blessings depart.

6. FARMING AND HORTICULTURE

(١٨) عَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَزْرَعُ زَرْعًا أَوْ يَغْرُسُ غَرْسًا فِي كُلِّ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ
(مسلم، انس)

118. An Anasin qaala qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ma mim muslimin yazra'u zar'an auyaghrisu gharsan fayakulu minhu tairun au'insanun aubahimatun illa kaana lahu bihi sadaqatun.

118. The Apostle of Allah said, "If birds or men eat of the produce of a cultivator's field or a horticulturist's orchard, it becomes *sadaqah* (charity) for him."

—Muslim, Anas

7. WRONGFUL WITHHOLDING OF SURPLUS WATER

(١١٩) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يَنْتُرُ إِلَيْهِمْ، رَجُلٌ حَلَفَ عَلَى سَلْعَةٍ لَقَدْ أُعْطَى بَهَا أَكْثَرَ مِمَّا أُعْطَى وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيُقْطِعَ بَهَا مَالَ رَجُلٌ مُسْلِمٌ، وَرَجُلٌ مُنْعَنٌ فَضْلَ مَاءٍ فَيَقُولُ اللَّهُ الْيَوْمَ أَمْنَعْكَ فَضْلِيَ كَمَا مَنَعْتَ فَضْلَ مَاءٍ لَمْ تَعْمَلْ يَدَاكَ.

(بخاري- مسلم)

119. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama salaasatun la yukal'limuhumul lahu yaumal qiyamati wala yanzuru ilaihim, rajulun halafa alaa sal'atin laqad u'tiya biha aksara mim'ma u'tiya wahuwa kazibun, warajulun halafa alaa yamienin kazibatin ba'adal asri liyaqtati'a biha mala rajulim muslimin, varajulum mana'a fazla ma'in fayaqoolul'lahul yauma am'nauka fazlie kama mana'ta fazla ma'il'lam ta'mal yadaka.

119. The Prophet said, "There are three types of people whom Allah will neither speak to nor look at. One of them is the class of traders heedlessly uttering false oaths that they have already received much higher offers for their goods. The other is the group of men who after 'Asr prayer, on oath wrongfully took away the property of a Muslim. The third is the group of people who *withheld* surplus irrigation water (depriving selfishly some other beneficiary). Allah will say on Doomsday to this last group, "I will withhold today My Grace from you as you withheld that water which was not your creation".

—Bukhari, Muslim

8. THE WAGES OF A WORKERS

(١٢٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطُوا الْأَجِرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَ غَرْفَةً.

(ابن ماجه- ابن عمر)

120. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama a'tul ajeera ajrahu qabla an yajiffa araquhu.

120. The Prophet of Allah said, "Pay the wages of a worker before the sweat of his brow dries up.

—*Ibn Majah, Ibn 'Umar*

Exposition: Workers mostly subsist on daily wages so meagre that they can hardly save anything for the morrow. So if their wages after a full day's irksome toil are withheld, it is most likely that they and their family will have to go without a meal that evening.

(١٢١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَعَالَى ثَلَاثَةُ آنَاءٍ
خَضْمُهُمْ يَوْمَ الْقِيَمَةِ رَجُلٌ أَعْطَى بْنَ ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرَّاً فَأَكَلَ
ثَمَنَهُ، وَرَجُلٌ دَاسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ.
(بخاري-ابو هريرة)

121. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama qaalal lahu ta'alaa salaasatun ana khasmuhum yaumal qiyamati rajulun a'taa bie summa ghadar, warajulun ba'a hur'ran fa'akala samanahu, warajulu nistajara ajeeran fastaufa minhu walam yu'tihi ajrahu.

121. The Prophet reports that Allah says, "There are three persons with whom I will wrangle. One of them will be the person who made a covenant in my name and then resorted to treachery. The second will be the person who seduced somebody and selling him (as slave) devoured the money and the third is one who engaged a labourer and taking work from him to his utmost capacity refused to pay his wages.

—*Bukhari, Abu Hurairah*

9. UNAPPROVED BEQUEST

(١٢٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ لَيَعْمَلُ
وَالْمَرْأَةَ بِطَاعَةِ اللَّهِ سَيِّئَ سَنَةً ثُمَّ يَحْضُرُ هُمَا الْمَوْتُ فَيُضَارَّ إِنْ فِي
الْوِصِّيَّةِ فَتَحْبُّ لَهُمَا النَّارُ، ثُمَّ قَرَأَ أَبُو هُرَيْرَةَ "مِنْ؟ بَعْدِ وَصِيَّةٍ يُؤْصَى
بِهَا أَوْ دِيْنٍ غَيْرِ مُضَارٍ" إِلَى قَوْلِهِ تَعَالَى وَذَالِكَ الْفُورُ الْعَظِيمُ.
(من احمد-ابو هريرة)

122. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama innar'rajula laya'malu walmar'ata bita'atillahi sit'teena

sanatan summa yahzuru humal mautu fayuzarrani fil'vasiyyati fatajibu lahuman'naru, summa qara'a abu hurairata "mim ba'di wasiy'yatin yu'saa biha audainin ghaira muzar'rin" ilaa qaulihi ta'alaa wazalikal fauzul azeem.

122. The Prophet said, "some men and women spend sixty years in obedience to Allah. But when the time of their death approaches they damage the interests of some people through their will (testament) and (chastisement in) hell becomes their due." After this the reporter of the *Hadith*, *Abu Hurairah*, in support of its theme, recited the following Quranic verse:

"After payment of legacies and debts, so that no loss is caused (to any one). Thus it is ordained by God, and God is All-knowing, Most Forbearing. Those are the limits set by God. Those who obey God and His Apostle will be admitted to Gardens with rivers flowing beneath, to abide therein (forever) and that will be the Supreme achievement. But those who disobey God and His Apostle and transgress his limits will be admitted to a Fire, to abide therein: and they shall have a humiliating punishment." Al Quran IV:12, 13, 14.

— *Musnad Ahmed, Abu Huraira*

Exposition: Even a normally good person gets annoyed with his relatives and wants to deprive them of his legacy. At the time of his death he makes out a testament or will depriving one or all of his inheritors, in direct contravention of the Book of Allah and the expositions by the Prophet. For such men and women the Prophet said that in spite of sixty years of striving in obedience to Allah they manage to end up in hell.

The Quranic verse recited by Abu Hurairah is one in which Allah, after apportioning the shares of the heirs of the deceased, has said that these shares will be given away to them after settling claims of the will and the creditors. Further, Allah has warned saying that they should never harm the heirs through (a wrongful) will. This is the highly stressed commandment of Allah and Allah is All-knowing and All-wise. This Law (of Inheritance) that he has given you is not based on ignorance but on Supreme Knowledge. It is wisdom that is at work here and there is no trace of wrong doing or injustice in it. So accept it cheerfully. After that He goes on to say that these are the limits set by Allah and those who obey Allah and His

Apostle, Allah will give them entry to Gardens beneath which flow rivers, and they will abide therein for ever. And this is the Supreme felicity. And those who will disobey Allah and His Apostle and transgress the divine limits Allah will throw them into Hell to abide therein, and they will face a grievous penalty.

(١٢٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَطَعَ مِيرَاثَ
وَارِثِهِ قَطَعَ اللَّهُ مِيرَاثَهُ مِنَ الْجَنَّةِ يَوْمَ الْقِيَمَةِ
(ابن ماجه-أنس)

123. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama
man qata'a mirasa warisihi qata'al lahu mierasahu
minal jan'nati yaumal qiyamati.

123. The Apostle of Allah said, "Whoever disinherits a lawful heir Allah will disinherit him from the legacy of heaven on Doomsday".

—Ibn Majah, Anas

(١٢٤) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَجُوزُ وَصِيَّةٌ لِوَارِثٍ إِلَّا أَنْ يَشَاءُ الْوَرَثَةُ.
(مشكوة)

124. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la
tajuzu wasiy' yatul' liwar isin illa ay'yasha'al warasatu.

124. The Prophet said, "That the bequeathal of the deceased in favour of a legal inheritor shall not be enforced unless approved by other heirs".

(١٢٥) عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ عَادِنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَأَنَا مَرِيضٌ، فَقَالَ أَوْصَيْتِ؟ قُلْتُ نَعَمْ، قَالَ بِكُمْ؟ قُلْتُ بِمَا لِي كُلَّهُ فِي سَيْلِ
اللَّهِ، قَالَ فَمَا تَرَكْتُ لِوَالِدِكَ؟ قُلْتُ هُمْ أَغْنِيَاءُ بِخَيْرٍ، فَقَالَ أَوْصِ بِالْعُشْرِ، فَمَا
زِلْتُ أُسَاقِضُهُ حَتَّى قَالَ أَوْصِ بِالثُّلُثِ وَالثُّلُثُ كَثِيرٌ.
(ترمذى، سعد بن أبي وقاص)

125. An Sa'dibni Abie Waq'qasin qaala adani Rasulul'lahi
Sallallahu Alaihi Wasal'lama va'ana mariezun, faqaala
ausaita? qultu na'am, qaala bikum? qultu bimalie kullihi fie
sabiell'lahi, qaala fama tarakta liwaladika? qultu hum
aghniya'u bekhairin. faqaala ausi bil'ushri, fama ziltu
unaqisuhu hat'ta qaala ausi bis'sulusi was'sulusu kasierun.

125. *Sa'ad bin Abi Waqqas* reports, "I was sick in bed when the Apostle of Allah came to see me. He asked me whether I had prepared my will? I replied in the affirmative. The Prophet asked me, "How much of your property you have willed? I said to him that I had willed my entire property in the way of Allah. The Prophet then asked me, "What then have you left for your children?" I told him that they were well off (and had no need of help). To this the Prophet said, "No. Will only one tenth of your worldly possessions in the way of Allah." *Sa'ad bin Abi Waqqas* goes on to add that he constantly kept insisting that ten per cent was too meagre to be offered in the way of Allah, and he should increase it. So finally the Prophet said to me, "All right! Will one third of your total substance and that is enough."

— *Tirmizi, Sa'd bin Abi Waqqas*

Exposition: This report has clarified the legal position of bequeathal. Under specification by the Prophet the deceased can will upto one third of his belongings and the rest must go to his rightful heirs. He may leave it as a trust for any seat of learning or a mosque or any person badly in need of help. But a better course would be to look around and find out the financial condition of those relatives outside the circle of legal inheritors. If there is some one who can get nothing from inheritance, not well off and yet encumbered by heavy responsibilities of a large family, stands in need of help, willing in his or her favour would be worthy of great reward in the Hereafter.

10. USURY OR INTEREST

(١٢٦) غُنْ أَبْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعْنَ أَكْلِ الرِّبَا وَمُؤْكَلَةِ وَشَاهِدَيْهِ وَكَاتِبَةِ
(بخاري - مسلم)

126. Anibni Mas'oodin an'nannabiy'ya Sallallahu Alaihi Wasal'lama la'ana akilar'riba wamu'kilahu washahidaihi wakatibahu.

126. *Abdullah Ibn Mas'ood* reports that the Prophet cursed the recipient of interest, the person paying interest. Both the witnesses and the recorder of the document thereof.

— *Bukhari, Muslim*

Exposition: How grievous, even mortal, a sin would it be for

which the Prophet (a mercy to mankind) cursed. Nay, In a report of *Nasai* it has been said that the Prophet would curse the usurer, one paying interest on the money borrowed, the witness and the writer of the document, (all those) involved in this business internationally. That means (if they die without repentance) he would not intercede on their behalf but curse them.

We seek refuge in Allah from it and its horrible punishment! Cursing in its religious sense is revilement and driving away from the mercy of Allah.

11. BRIBERY

(١٢٧) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ وَقَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ وَسَلَّمَ لِعْنَةُ اللَّهِ عَلَى الرَّاِشِيِّ وَالْمُرْتَشِيِّ.
(بخاري - مسلم)

127. An Abdil'lahibni Amrin qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama lanatul'lahi alar'rashi walmurtashie.

127. *Abdullah Ibn 'Amr* reports that the Prophet said, "Allah's curse be on those bribing and also those thus bribed".

— *Bukhari, Muslim*

(١٢٨) عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعْنَةُ اللَّهِ عَلَى الرَّاِشِيِّ وَالْمُرْتَشِيِّ فِي الْحُكْمِ.
(منتفى)

128. An Abie Hurairata qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama lanatul'lahi alar'rashi walmurtashie filhukmi.

128. *Abu Hurairah* reports that the Prophet said, "Allah's curse be on those bribing the persons in authority and also the persons in authority accepting bribe".

— *Muntaqah, Abu Hurairah*

Exposition: Bribe is an offer in cash or kind to those in

authority or clerical staff to deprive some people of their rights. It is a curse for any society since it paralyses the entire machinery of administration and no such thing as law and order or discipline is visible anywhere and this abominable practice ultimately proves disastrous and the inevitable end ruination is not far off.

This curse overwhelms almost the entire society and after sometime, since its eradication appears impossible, it is accepted as a way of life. And people in the rush of daily life do not take notice of it, being gradually inured. However, a small minority in this corrupt society abhors it and is sick at heart since it is confronted with obstacles at every step and suffers heavy losses and mental anguish on refusing to pay bribe as a matter of principle. And since they care much more for the security of their souls (well-being of the life Hereafter) than their material needs in the short span of life here, they would rather ruin their own lives and the future of their off-spring than surrender to the existing devilish order.

So to bring some relief to the unhappy lives of these courageous honest souls, the jurists have opined that for his rightful dues what a person may have to pay to the dishonest officials of a corrupt order based on falsehood, with deep disgust, is not bribe in its true sense, And Allah willing, such a person, involved in it under great duress, shall not be called to account for it in the life Hereafter. Doesn't it demand our utmost endeavours to establish the Divine Order at all costs, in place of this Satanic Order?

12. ABSTINENCE FROM THE DOUBTFUL

(١٢٩) عَنْ السُّعْدَانَ بْنِ بَشِيرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ وَسَلَّمَ قَالَ الْحَلَالُ بَيْنَ، وَبَيْنَهُمَا أُمُورٌ مُّشْتَبِهَةٌ فَمَنْ تَرَكَ مَا يَشْتَبِهُ عَلَيْهِ مِنَ الْأُثُمِ كَانَ لِمَا اسْتَبَانَ أَتَرَكَ، وَمَنْ اجْتَرَأَ عَلَى مَا يَشْكُ فِيهِ مِنَ الْأُثُمِ أُوْشِكَ أَنْ يُوَاقِعَ مَا اسْتَبَانَ، وَالْمُعَاصِي حِمَى اللَّهِ، مَنْ يَرْتَعْ حَوْلَ الْحِمَى يُوْشِكَ أَنْ يُوَاقِعَهُ.
(بخاري - مسلم)

129. Anin'nu'mani' bni Bashierin an'nannabiy'ya Sallallahu Alaihi Wasal'lama qaalal halalu bayyinun, vabainahuma umoorum mushtabihatun faman taraka ma yashtabihu alaihi minalismi kaana limastabana atraka, wamanij tara'a alaa ma yashuk'ku fiehi minal ismi aushaka ay'yuaqia mastabana, valma'asie hamiyal lahi, may' yarta'u haulal hima yushiku ayyuwaqia.

129. *No'maan bin Basheer* reports the Prophet to have said, "The permitted is obvious and so is the prohibited. But between these two there are somethings that are doubtful. So whoever abstains from the doubtful shall all the more refrain from the manifestly prohibited ones. But he who dares perpetrate the doubtful is most likely to fall into the obvious mortal sins. And disobedience is the sanctuary of Allah (to which entry is strictly prohibited, rather even a casual encroachment is a heinous crime). The animal grazing very close to the prohibited area is most likely to inadvertently venture into it".

—*Bukhari, Muslim*

Exposition: What the Prophet means is this that there are things whose permitted or inhibitory nature is not clear. Since same aspects of them appear permitted and others prohibited, a believer abstains from them. Apparently one who runs away from the doubtful, cannot resort to the manifestly prohibited. On the contrary, one who takes to the doubtful notwithstanding their prohibited aspects, must be emboldened to advance further and end up in the area of the definitely prohibited. And this is a very dangerous state of man's mind. The infirmity may be his undoing.

(١٣٠) عَنْ عَطِيَّةَ السَّعْدِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْلَغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدْعَ مَا لَا يَأْسِ بِهِ حَذَرَ الْمَا بِهِ الْبَأْسُ.
(ترني)

130. An Atiy'yatas sa'diyyi an'nan nabiy'ya Sallallahu Alaihi Wasal'lama qaala la yablughul abdu an yakoona minal mut'taqeena hatta yada'a mala ba'sa bihi hazaral'lima bihil ba'su.

130. 'Atiyah *Sa'di* reports that the Prophet said, "No one can be counted among the God-fearing group of Allah's servants until he abstains from the harmless for fear of falling into sin".

— *Tirmizi, Atiyya As, Sa"di*

Exposition: What has been brought out in this report is that the person who abstains from the permissible (not sinful but bordering on the prohibited and sinful), is mighty afraid of frequenting this border line area, dreading all the time an accidental slip and fall into the deep ravine of sin. This is that state of mind (constant fear of falling into sin accidentally) which is known in *Shari'ah* as *Taqwa* or piety, and such a careful person is a really *Muttaqi* (pious) person. The Quran, where it means to restrain men from violation of divine edicts does not say, "Do not cross these limits" but in much more guarded manner it says, "These are the limits (set by Allah), approach not nigh there to ". (Q.11:187)



V. SOCIAL RELATIONS

1. NIKAH (MARRIAGE CONTRACT OR WEDLOCK)

(١٣١) عَنْ أَبْنَىٰ مَسْعُودٍ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الشَّيَّابِ مَنْ أَسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَرْوَجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْسَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلِيهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءَ.
(بخاري-مسلم)

131. Anibni Mas'oodin qaala, qaala ya rasulul'lahi Sallallahu Alaihi Wasal'lama ya ma'sharash'shababi manistata'a minkumul ba'ata fal'yatazawwaj, fa'innahu aghazzu lilbasari va'ahsanu lifarji, vamal lam yastati'a fa'alaihi bis'saumi, fa'innahu lahu vaja'un.

131. *Abdullah Ibn Mas'ood* reports the Prophet to have said, "O ye young men! Whoever of you has the wherewithal for it (can afford maintenance of a family) shall enter into wedlock since it keeps the gaze low and protects the genitals (restrains the eye from wandering and guards against illicit sex). But one who is lacking in the means should take to fasting from time to time to keep in check the headstrong sexual urge".

—Bukhari, Muslim

(١٣٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُنكِحُ الْمَرْأَةَ لِأَرْبَعِ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَأَظْفَرُ بِذَاتِ الدِّينِ تَرِبَّتْ يَدَاكَ.
(متفق عليه-ابو هريرة)

132. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama tunkahul mar'atu li'arba'il lima liha valihasabiha valijamaliha valideiniha fazfar bizatid'dieni taribat yadaka.

132. The Prophet said, "Man makes a woman his partner in life on the basis of four distinguishing features: On the basis of her wealth, her high birth, her physical charms and her godliness. So try to seek one superior in righteousness and piety. Your relationship (through marriage tie) may be blessed with success".

— *Unanimous, Abu Hurairah*

Exposition: The report analyses the motive behind matches. Some men greedily look forward to enjoy life with the riches their would-be wife will bring and fall for her trappings, blissfully ignoring other more important considerations. Others are over-awed with the distinction of her high birth and would give anything to win over a noble lady. Yet others are enamoured of good looks and are hell-bent on winning the hand of a charming female of human species. The glamour overshadows the traits of her character and accomplishments. And lastly a sober minded person seeks a partner in life known to be religious-minded and of an upright character.

But the Prophet approves for a believer to look for piety and virtue on a preferential basis. The reason for this preference is not far to seek. A wealthy woman, usually haughty, comes to look down on her husband, not blessed like her with riches and paraphernalia of a life of luxury she is used to since birth. It is all the more true of a lady of high birth marrying a man of humble birth. She is never tired of boasting of her high placed noble ancestors. The husband is humiliated. And beauty of form and face is the worst asset of a partner, if she is bereft of other redeeming features. Pride accompanies pretty looks and women's unsatiable thirst for appreciation and praise. The trial becomes worse if the husband is not even 'Mr. plain-features' not to say the prince charming of her dreams. So life is rarely enviable with a rich, so called high born or glamorous lady if piety and upright character are wanting in her. A lady with none of these distinctions but endowed with piety and virtue can make life a bliss for the husband.

If however, other qualities, wealth, nobility and physical charms accompany *Taqwa* or moral excellence, a rare combination though, is a gift for which man cannot thank Allah enough.

(١٣٣) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزَوَّجُوا النِّسَاءَ لِحُسْنِهِنَّ فَعَسَىٰ حُسْنَهُنَّ أَنْ يُرِدُّهُنَّ وَلَا تَزَوَّجُوْهُنَّ لَا مُوَالِهِنَّ فَعَسَىٰ أَمْوَالَهُنَّ أَنْ تُطْغِيْهُنَّ وَلِكِنْ تَزَوَّجُوْهُنَّ عَلَى الدِّينِ، وَلَا مَةَ سُودَاءُ ذَاتِ دِينٍ أَفْضَلُ.

(منتقى)

133. An Abdil lahibn Amrin an'nan nabiyya Sallallahu Alaihi Wasal'lama qaala la tazaw'wajun nisa'a lihusnihin'na fa'asaa husnuhun'na ay'yurdi yahun'na wala tazaw'waju

hun'na li'amwalihin'na fa'asaa amwaluhun'na an tut'ghiyahun'na walakin tazaw'waju hun'na alad'dini, vala'amatun sauda'u zatu deenin afzalu

133. *Abdullah Ibn 'Amr* reports the Prophet to have said, "Do not marry women for their good looks. May be their beauty becomes the cause of their own ruination. Nor enter into wedlock with them for their riches. It is possible their wealth prompts them to transgression and rebellion. A righteous black slave girl is superior to a lady of high birth with a fair complexion".

—*Muntaqah, Abdullah bin Amr*

(١٣٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ إِلَيْكُمْ مَنْ تَرَضُونَ دِينَةً وَخُلُقَةً فَزَوْجُوهُ، إِنْ لَا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ.
(ترمذ)

134. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza khataba ilaikum man tarzauna deenahu wakhulqahu fazaw'wijoohu, il'la tafalu'hu takun fitnatun filarzi vafasadun kabie'run.

134. The Prophet said, "When there comes to you a suitor, (seeking the hand of one of your daughters or sisters) whose good looks and moral character you approve of, do not reject his offer. If you refuse him there will be great tumult and (moral) corruption in the world.

—*Tirmizi*

Exposition: This tradition supports the preceding one. The Prophet stressed from every angle a man's of woman's religious devotion and moral rectitude. If these are ignored in favour of worldly goods and nobility of birth, the values in a Muslim society shall go topsy-turvy. Those who become so materialistic in their outlook that their faith carries no weight with them and their trappings are their only consideration, can hardly be expected to serve the cause of their faith. This is the state of affairs in a Muslim society which the Prophet has termed tumult and corruption:

(١٣٥) عَنْ أَبْنَى مَسْعُودٍ قَالَ عَلِمْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّشَهِيدُ فِي الصَّلَاةِ وَالتَّشَهِيدُ فِي الْحَاجَةِ، وَذَكَرَ تَشَهِيدَ الصَّلَاةِ قَالَ وَالتَّشَهِيدُ فِي الْحَاجَةِ إِنَّ الْحَمْدَ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنفُسِنَا، مِنْ

يَهْدِهِ اللَّهُ فَلَا مُضِلٌّ لَهُ وَمَنْ يُضْلِلُ فَلَا هَادِي لَهُ، وَأَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، قَالَ وَيَقْرَأُ ثَلَاثَةِ آيَاتٍ، فَقَسَرَهَا سُفِيَّانُ الثُّورِيُّ، إِتَّقُوا اللَّهَ حَقَّ تُقْبِهِ وَلَا تَمُوْتُنَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ، إِتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا، إِتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِينَ، الآية - (ترمذى)

135. Anibni Mas'oodin qaala al'lamana Rasulul'lahi Sallallahu Alaihi Wasal'lamat tashah'huda fissalaati wat'tashah'huda filhajati, wazakara tashah'hudas salaati qaala wat'tashah'hudu filhajati innal hamda lillahi nasta'inu hu wanastaghfiru hu wana'uzu bil'lahi min shururi anfusina, mayyahdihillahu fala muzil'la lahu wamayyuzlil fala hadiya lahu, va'ashhadu alla ilaaha illal'lahu wa'ashhadu anna muham'madan abduhu warasuluhu. qaala wayaqra'u salasa aayatin, fafassaraha sufyanus sauriyyu. ittaqullaaha haqqa tuqaatihi wala tamutun'na illa wa'antum muslimoon. it'taql'laahal laziz tasa'aloona bihi wal'arhama, in'nallaha kaana alaikum raqeeban. ittaqul'laaha waqoolu qaulan sadeeda.

135. *Abdullah Ibn Mas'ood* says that the Prophet taught us the *Tashah'hud of Salat* (prayer) as well as that of *Nikah* (wedlock), Ibn Mas'ood after teaching us the *Tashah'hud of Salat* read out the *Tashah'hud of Nikah* (wedlock) which is as follows:

All gratitude and praise are due to Allah alone. We seek His aid alone and implore Him alone for forgiveness of our sins. And we seek refuge in Allah in the face of the evils of our own selves. Whom Allah guides (and He guides only those who seek guidance none can mislead. And whom He allows to stray (He doesn't allow to stray save those who bargain for it) no one can lead to the right path. And I bear witness to it that there is no god but Allah and I also testify that Muhammad (S.A.W.) is the servant of Allah and His Apostle.

Then he read out three verses of the Quran which are as under:

1. O ye who believe! fear God as He should be feared and die not except in a state of *Islam*.

— *Al Quran III. 102*

2. O, mankind! Reverence your Guardian Lord Who created you from a single person, created of like nature his mate, and

from them twain scattered (like seeds) countless men and women, - reverence God through whom you demand your mutual (rights), and (reverence) the womb (that bore you): for God ever watches over you.

— *Al Quran IV:1*

3. O ye who believe! Fear God and always say a word directed to the Right: that he make your conduct whole and sound and forgive your sins. He that obeys God and His Apostle has already attained the highest Achievement. (QXXXIII:70)

— *Tirmizi, Ibn Mas'ud*

Exposition: This is the Khutbah (sermon) delivered at the time of Nikah (wedlock) or bringing a man and woman together to enter a sacred covenant making Allah and His servants witnesses over it.) What is meant by introducing it here is that *Nikah* or marriage contract is not just an occasion for jubilation. Rather it is a sacred contract between a man and a woman who by mutual consent have become life partners and helper of each other.

And at the time of entering this contract both Allah and His servants are made witnesses to it. The Quranic verses clearly point out that if there is violation of the terms of the contract by either party and no effort is made to pull on in a spirit of accommodation, they will invite divine wrath making them deserving of torments in hell, In all the three verses of the Quran the believers have been addressed and instructed to protect themselves from Allah's wrath.

2. MAHR (DOWER) & WALEEMAH (MARRIAGE FEAST)

(١٣٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَقُّ الشُّرُوطِ أَنْ تُؤْفَقُ بِهِ مَا سُتُّخَلَّتْمُ بِهِ الْفُرُوجُ .
(بخاري- مسلم- عقبة بن عامر)

136. Qaala Rasulu'l lahi Sallallahu Alaihi Wasal'lama ahaq'qush' shruti an tufoo bihi mastahalaltum bihil furooja.

136. The Prophet said, "Of the terms and conditions the fulfilment of that which makes for you permitted the private parts of your wives (make sexual intercourse lawful) *Mahr* deserves priority".

— *Bukhari, Muslim, Uqbah bin A'mir*

(١٣٧) عَنْ عُمَرِ بْنِ الْخَطَّابِ قَالَ إِلَّا تُغَالِلُ صَدَقَةَ النِّسَاءِ فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا وَتَقْوِيَ عِنْدَ اللَّهِ، لَكَانَ أَوْ لَا كُمْ بِهَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَعْلَمْتُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَكَحَ شَيْئًا مِنْ نِسَائِهِ وَلَا أَنْكَحَ شَيْئًا مِنْ بَنَاتِهِ عَلَى أَكْثَرِ مِنْ اثْنَتِي عَشَرَةَ أُوقِيَّةً.

(ترمذ، عمر بن خطاب)

137. An Umarabnil Khat'tabi qaala ala la tughalu saduqatan nisa'i fa'in'naha la'u kaanat mak'rumatan fid'dun'ya wataq'waa indal'lahi, lakana aulakum biha nabiy'yul'lahi Sallallahu Alaihi Wasal'lama ma alimtu rasulul'lahi Sallallahu Alaihi Wasal'lama nakaha shai'am min nisai'ihi wala ankaha shai'am mim banatihi alaa ak'sara minisnata asharata ooqiyatan.

137. 'Umar bin Khattab said, "O ye people! Do not resort to exaggeration in fixing the *Mahrs* (dowers) of women. For, if it had been a mark of nobility and social dignity and an act of piety in the sight of Allah, the Prophet of Allah deserved it most. But I do not know if the Prophet ever gave any of his consorts more than twelve *Ooqiyah** of silver as dower, Nor any of his daughters was married off for more than that amount of *Mahr*".

— Trimizi, Umar bin Khattab

Exposition: What 'Umar wanted to impress upon Muslims was that people as a mark of pride of nobility fixed very high *Mahrs* (Dowers), payment of which was beyond their means, and became a thorn in their flesh. So he wanted to stop Muslim families and Muslim societies from such bragging (showy acts), instructing them to take to simplicity in life, putting before them the example from the life of the Prophet.

An *Ooqiyah* is equivalent to about 110 grams of silver. The Prophet himself married or gave his daughters in marriage for

1. *Ooqiyah*: The compiler of this book puts an ooqiyah to 110 grams of silver (about 10.5 totals-indian weight now obsolete). This is an old world weight met without in the books of that of that period. Those who have tried to fix or calculate its exact weight in our own day weights, differ widely. I.A. weight of varying magnitude, in Egypt 37. 44gms. Aleppo 310gms., Jerusalem 340gms. and Beruit 213.3gms. Arabic, English (Tafhee-ul-Qur'an).

2. *Ooqiyah* : The name of a weight 3.25 totals or about 35 gms.

3. *Ooqiyah* : 40 drachmas (1drachma=3.71 gms). So one Ooqiyah=122.48 gms calculated according to another finding:
Ooqiyah = 40drachma

only 12 ooqiyah of silver as their mahr and no more. And this is a model for his *Ummah* to put into practice. As for the *Mahr* (Dower) of Umm-e-Habibah which was much higher, it was fixed by Najashi (Negus) of Abyssinia and it was he who paid it on Prophet's behalf. *Nikah* took place by proxy.

(١٣٨) عَنْ عُقْبَةَ بْنِ غَامِرٍ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الصَّدَاقِ أَيْسَرُهُ.
(ثِيلُ الْأَوْتَارِ)

138. An Uqubatabni Aamirin qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama khairussadaqi aisaruhi.

138. *Uqbah Ibn 'Amir* reports the Prophet to have said, "The best mahr is that which is easy to pay".

—Nail-al-Autar

Exposition: Heavy dower creates great complications in family relations. The wife wants separation and so does the husband. Yet divorce is difficult since payment of dower becomes a hitch being beyond the husband's means. And life becomes hell for both the parties under extremely strained relations.

(١٣٩) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيْمَةِ يُذْعَنُ
لَهَا الْأَغْنِيَاءُ وَيُتَرَكُ الْفُقَرَاءُ وَمَنْ تَرَكَ الدُّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ.
(بُخاري - مسلم - أبو هريرة)

139. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama shar'rut'ta'ami ta'amul wali'ma ti yud'aa lahal aghniya'u wayut'rakulfuqa ra'u vaman tarakad'da' wata faqada sall alaha warasulahu.

139. The Prophet said, "The worst feast is that *Waleemah* feast to which only the rich are invited and the poor ignored. And one who did not accept the invitation to *Waleemah* feast disobeyed Allah and his Apostle.

—Bukhari, Muslim, Abu Hurairah

Exposition: This report tells us that *Waleemah* is a *Sunnah* (way of the Prophet) and the *Waleemah* feast to which only the wealthy are invited and the poor kept out is a bad *Waleemah* feast. Also turning down the invitation to a *Waleemah* feast is against the *Sunnah* of the Prophet.

(١٣٠) نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ إِجَابَةِ طَعَامِ الْفَسِيقِينَ.
(عَمَّانُ بْنُ حُصَيْنٍ - مُشْكُوَةُ)

140. Nahaa Rasulul'lahi Sallallahu Alaihi Wasal'lama an ijabati ta'amil fasiqueen.

140. *'Imran bin Hussain* reports that the Prophet has prohibited us from accepting the invitation to a feast arranged by transgressors.

—Mishkat

Exposition: A transgressor is a person who violates the divine injunctions and the teachings of the Apostle of Allah with impunity, making no distinction between the permitted and the prohibited. How can the devotees of faith honour a person by accepting the invitation to his feast, knowing that he heaps insults on the faith? The enemy of a friend can not become a friend. However, the Islamic morals and polite social manners of a believer demand that such an invitation be turned down as a well-wisher and with a civil tongue.

3. OBLIGATIONS TO THE PARENTS AND THE RELATIVES

(١٣١) قَالَ رَجُلٌ يَارَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟
قَالَ أُمُّكَ، قَالَ ثُمَّ مَنْ؟ قَالَ أُمُّكَ، قَالَ ثُمَّ مَنْ؟ قَالَ أُمُّكَ، قَالَ ثُمَّ مَنْ؟ قَالَ
أُبُوكَ، وَفِي رِوَايَةٍ قَالَ أُمُّكَ ثُمَّ أُمُّكَ ثُمَّ أَبَاكَ ثُمَّ أَدْنَاكَ فَادْنَاكَ.
(بخاري، سلم - ابو هريرة)

141. Qaala rajulun ya Rasulal'lahi (S.A.W.) man ahaqqu behus'ni sahabati? qaala ummuka, qaala summa man? qaala ummauka, qaala summa man? qaala u'muka, qaala summa man? qaala abooka, wafie rivayatin qaala um'muka summa ummuka summa ummuka summa abaka summa adnaka fa'adnaka.

141. Somebody asked the Prophet saying, "O Apostle of Allah! Who deserves my affection and service most? The Prophet said, "Thy mother," He again asked, "Who after her"?

40 drachma = 120 gms

It is however not known with certainty which particular Ooqiyah, that of Iran, Syria or Palestine, was current in Arabia the seventh century Translator.

The Prophet replied "Thy mother" . He repeated his query a third time, "Who comes next in order?" Who after her?" The Prophet replied "Thy mother," However when the Questioner enquired of him the fourth time, the Prophet said, "Thy father and other relatives of thine in order of merit".

—Bukhari, Muslim, Abu Hurairah

Exposition: This tradition of the Prophet reveals to us that the position of the mother is superior to that of the father. The Qur'an also confirms it. In *Surah Luqman* (XXXI) Allah says: We bestowed in the past wisdom on Luqman: "Show (thy) gratitude to God". (Q.xxi-12) And immediately following it Allah said, "And We enjoined on man (to be good) to his parents. In travail upon travail (for nine months) did his mother bear him, and in years twain was his weaning". (Q.xxi-14) it is for this reason that the 'Ulama have opined: "Where paying respect, decorum and decency are concerned, the father is more deserving of them. But from a consideration of service, it is the mother that must receive the greatest attention."

(١٢٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَغْمَ أَنْفُهُ، رَغْمَ أَنْفُهُ، قِيلَ مَنْ يَأْسُوْلُ اللَّهِ؟ قَالَ مَنْ أَذْرَكَ وَالَّذِيْهِ عِنْدَ الْكِبَرِ أَحْدَهُمَا أَوْ كِلَّاهُمَا ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ.
(مسلم، ابو هريرة)

142. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama raghima anfuhu, raghima anfuhu, raghima anfuhu, qila man yarasulal'lahi? qaala man ad'raka validaihi indal'kibari ahaduhuma aukilahuma sum'ma lam yadkhulil jan'nata.

142. The Apostle of Allah said, "May his nose come down to dust (he may be brought low or disgraced). This he repeated thrice. People (around) asked him, "Who may be disgraced O Apostle of Allah?" The Prophet said, the person who found his parents in their old age, one of them or both, and did not serve them in order to enter heaven".

—Muslim, Abu Hurairah

(١٢٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ حَرَمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ وَأَذْلَالُّبَنَاتِ وَمَنْعَوْهَاتِ، وَسَكِّرَةَ لَكُمْ قِيلَ وَقَالَ وَكَثِرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ.

143. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama

innallaha harrama alaikum uqooqal ummahati
wawa'dalbanati wa man'anaw wahati, wakariha lakum
qielaa waqaala wakasrata'su'ali wa'iza'atal mal.

143. The Apostle of Allah said, "Allah has prohibited you ill-treatment of parents, burying your daughters alive and greed and niggardliness. And He disapproves of your idle talk (the habit of) too much questioning and squandering your wealth".

Exposition: Too much questioning means unnecessary probing. It does not mean that man should not ask what he does not know. Rather, he should not go on questioning unnecessarily to probe into things that have no use to him. One example of such questioning and probing is that of the Israelites regarding the cow they had been ordered to sacrifice. They worried Moses with their foolish questions. (Q.II:67-71). And even today those who are averse to a religiously regulated life engage themselves in such futile questioning.

(١٣٣) عَنْ أَبِي أُسَيْدٍ السَّاعِدِيِّ قَالَ بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ مِّنْ بَنْيِ سَلِيمَةَ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ بَقَى مِنْ أَبْوَىٰ شَيْءٌ أَبْرُّهُمَا بِهِ بَعْدَ مَوْتِهِمَا قَالَ نَعَمْ، الصَّلَاةُ عَلَيْهِمَا وَالْإِسْتِغْفَارُ لَهُمَا وَإِنْفَادُ عَهْدِهِمَا مِنْ بَعْدِهِمَا وَصِلَةُ الرَّحْمَمُ الَّتِي لَا تُوْصَلُ إِلَّا بِهِمَا وَأَكْرَامُ صَدِيقِهِمَا.

(ابوداود)

144. An Abie Usaid nis'sa'idiy'yi qaala baina nahnu inda rasulul'lahi Sallallahu Alaihi Wasal'lama iz ja'ahu rajulum mim bani salimata faqaala ya rasulal'lahi hal baqiya min abawaiy'ya shai'un abar'ru huma bihi ba'ada mautihima. qaala na'am, as'salaatu alaihima wal'istighfaru lahumu wa'infazu ahdihima mim ba'dihima wasilatur' rahimil'lati la tuwasalu il'la bihima wa'ikramu sadiqihima.

144. *Abu Usaid* says, "While we were sitting with the Prophet, a person from the tribe of *Banu Salimah* came to him. He said, "O Apostle of Allah! Is there any right of the deceased parents that I can fulfil?" the Prophet said, "Yes, Pray and ask forgiveness for them. Execute the permitted will left by them. And treat kindly and serve those related to your parents. And honour and entertain their friends (when you meet them)".

—Abu Da'ood

(١٣٥) عَنْ أَبِي الطْفَلِ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ لَحْمًا بِالْجِعْرَاءِ إِذَا قَبَلْتِ امْرَأَةً حَتَّى دَنَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَسَطَ لَهَا رِدَاءً فَجَلَسَتْ عَلَيْهِ فَقُلْتُ مَنْ هِيَ قَالُوا هِيَ اُمُّهُ الَّتِي أَرْضَعَتْهُ.

(ابوداؤد)

145. An Abit'tufaili qaala ra'aitun nabiyya Sallallahu Alaihi Wasa'llama yaq'simu lahmam bilji'iranati iz aqbaltimra'atun hat'ta danat ilan'nabiy'yi Sallallahu Alaihi Wasal'lama fabasata laha rida'ahu fajalasat alaihi faqltu man hiya qaalu hiya ummuhul'lati arza'athu.

145. *Abu-al-Tufail* reports that he saw the Prophet at Jiranah. While he was distributing meat, a woman came to him. And when she approached him, he spread out his sheet for her and she sat down on it. At this juncture I asked people about her and was told that she was his mother who had suckled him".

—*Abu Da'oood, Abut Tufail*

(١٣٦) عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ قَدِمْتُ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ، قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي قَدِمْتُ عَلَيَّ وَهِيَ رَاغِبَةٌ أَفَأَصِلُّهَا؟ فَقَالَ نَعَمْ صِلِّيْهَا.

(بخاري- مسلم)

146. An Asma'a binti Abie Bakrin qaalat qadimat alaiy'ya ummi wahiya mushrikatun fie ahdi quraishin, qultu ya rasulal'lahi inna ummi qadimat alayya wahiya raghibatun afa'a siluha. Faqaala na'am siliha.

146. *Asma*, daughter of *Abu Bakr* says, "During the period of truce between the Quraish and the Muslims, (Treaty of *Hudaibiyah*), my mother (foster mother) came to me. She was a polytheist (had not accepted Islam yet). I said to the Prophet, "My (foster) mother has come to me and asked me for help. May I give her something?" He said, "yes. Treat her benevolently".

—*Bukhari, Muslim, Asma bint Abu Bakr*

(١٣٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْوَاصِلُ بِالْمُكَافِيِّ وَلِكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رِحْمُهُ وَصَلَّهَا.

(بخاري- ابن عمر)

147. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama

laisal wasilu bilmukafie walakin'nal wasilal laziz iza
quti'at rahimuhu wasalaha.

147. The Prophet said, "Doing a good turn to blood relation is not love and kind treatment of the first order. Perfect love and regard of the relatives is that when they cut themselves off from you, you maintain your relations with them and give them their due".

—Bukhari, Ibn' Umar

Exposition: Return visits and exchanges of gifts is not an ideal form of affectionate treatment, particularly on the part of blood relations. Meeting them and doing them a good turn smiling in return for their boycott and filthy behaviour is what is expected from a believer. But it takes piety of a very high order to accomplish it.

(١٣٨) إِنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِيْ قَرَابَةً أَصِلُّهُمْ وَيَقْطَعُونِي وَأَخْسِنُ إِلَيْهِمْ
وَيُسْبِّحُونَ إِلَيَّ، وَأَخْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ فَقَالَ لَيْنَ كُنْتَ كَمَا قُلْتَ فَكَانَمَا
تُسْفِهُمُ الْمُلْكُ وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَادْمَتْ عَلَى ذَلِكَ.
(مسلم - ابو هريرة)

148. Inna rajulan qaala ya Rasulal'lahi inna lie qarabatan asiluhum wayaq'ta'ooni wa'uhsinu ilaihim wayusie'oona ilaiyya, wa'ahlum an'hum wayajhaloona alaiy'ya faqala la'in kunta kama qulta faka an'nama tusiffuhumul mal'la wala yuzalu ma'aka minal'lahi zaheerun alaihim madumta alaa zalika.

148. A certain person told the Prophet, "O Apostle of Allah! I have some relatives and fulfil my obligations to them. But they maltreat me. I put up with them with dignity and for-bearance but they are rude and rough to me". The Prophet said, "If you are as you have stated, it is as if you were blackening their faces and Allah shall always stand by you against them, so long as you persevere with it patiently".

Muslim, Abu Hurairah

4. OBLIGATIONS TO THE WIVES

(١٣٩) عَنْ حَكِيمِ بْنِ مَعَاوِيَةَ الْقُشَيْرِيِّ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا حَقُّ